Historical Sketches of the Foreign Missions of the Seventh-day Adventists



Foreign Missions of the Seventh-day Adventists

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With Reports of the European Missionary Councils of 1883, 1884, and 1885, and a Narrative by Mrs. E. G. White of Her Visit and Labors an These Missions.

1886.

IMPRIMERIE POLYGLOTTE,

BASLE.

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PREFACE

AT the annual meeting of the European Council of Seventh-day Adventist Missions, held at Basle, Switzerland, in the fall of 1885, a request was made for the publication of a work to contain a brief history of the three European missions, a report of the proceedings of the Council of 1885, and a record of the visit of Mrs. E. G. White to the principal churches in these missions. It was then thought that a few pages would be sufficient to record the establishment and progress of these missions, and that the report of the Council would be the leading feature of the work. But as the preparation of the sketches has gone forward, many interesting incidents have been found in the experience of the pioneers in the missions, which deserve to be recorded in such a work as this, and many facts that are of value as showing the character of the work that has thus far been accomplished, and the nature of the efforts that will be required to secure future prosperity.*HSFM 3.1*

Since the publication of these sketches as at first planned has been unavoidably delayed, the publishers have been enabled to add a full and interesting account of the establishment of the mission in Australia and New Zealand, and at the last moment before going to press to obtain a sketch of Eld. L. R. Conradi's visit to Russia, with the facts concerning his arrest on the charge of teaching Jewish heresy, his prison experience, and his final release through the intervention of the American Minister at St. Petersburg.*HSFM 3.2*

In the "Historical Sketches" it will be found that the writers have not only recorded briefly what has been accomplished in these missions, but they have presented, in connection with the narrative, many facts pertaining to the countries already entered, and those adjacent to them which present equally promising fields, showing the extent of the work yet to be accomplished before the warning messages brought to view in the fourteenth chapter of Revelation shall have been proclaimed to all the nations and peoples of the world. To aid the reader in the study of these fields, and to show what has thus far been accomplished, four full-colored maps have been added to the book, showing Australia, New Zealand, Switzerland, and, in the large folded map, all of Europe. On each of these maps, the location of churches and small companies of Seventh-day Adventists is plainly marked.*HSFM 3.3*

In the "Practical Addresses" of Mrs. White, given at the Swiss Conference and the Missionary Council at Basle, there are many words of instruction and admonition that may be studied with profit by home missionaries as well as those laboring in foreign lands, and there are also many thoughts for the encouragement of those who would be helpers in the great work in its various branches, according to their circumstances and ability.*HSFM 3.4*

The "Notes of Travel," giving a brief account of the journey from California to Switzerland, with a fuller account of Mrs. White's labors at the various places

visited in England, Switzerland, Scandinavia, and Italy, present many items of interest about the places visited, the habits and customs of the people, their religious beliefs and practices, and their present attitude toward religious reform, with frequent references to the part which their ancestors acted in the great Reformation of the sixteenth century.*HSFM 4.1*

The illustrations that have been obtained for the “Historical Sketches” and “Notes of Travel,” especially those of the buildings just erected for our missions at Basle and Christiania, will, we are sure, be appreciated by the reader. These, with many of the other cuts, have been made especially for this work.*HSFM 4.2*

In the closing pages will be found appeals for a more general and thorough system of educating and training men for mission work, a discourse on the duty of parents to train their children to have a missionary spirit, and an appeal for means to carry forward the work in the missions that have already been established, and that could do a much greater work if they were better supplied with men and means.*HSFM 4.3*

We believe that our readers will find a study of the experience of those who have entered these different mission fields to be both entertaining and instructive; for as we note the difficulties which these men have met, and the means by which they have surmounted them, we are brought in contact with those circumstances, customs, and prejudices which the laborer in these countries must meet and become accustomed to. By this means we are brought more in sympathy with the missionary and his work; and those who may sometime be called upon to share the burdens and perplexities of these labors, may gain valuable ideas as to the preparation that is necessary to fit one for this work.*HSFM 4.4*

If this volume shall be the means of arousing in the hearts of some a deeper interest in the salvation of their fellow-men, if it shall lead some to ask themselves whether they are using to the best advantage the talents of means which the Master has intrusted to their care, if it shall encourage some to become laborers in missionary fields, the design and wish of its publishers will be fully realized. Publishers.*HSFM 4.5*

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THE CENTRAL EUROPEAN MISSION

THE question has often been asked why Seventh-day Adventists should have chosen Central Europe, with its diversity of languages, as the first field for their foreign missionary operations. Certainly there was nothing, as subsequent reflection will show, which made this field one peculiarly favorable to the proclamation of the present truth. Why, then, should this field have been chosen in preference to that, for instance, of England, which, being the mother country to that in which the message had its birth, had the not inconsiderable advantage of having a common tongue? It would naturally be supposed that Great Britain, which has done so much in the circulation of the Scriptures and the extension of the gospel, would have been the field earliest sought as the first foreign ground on which to plant the standard of the last great work of reform.*HSFM 9.1*

It may not be for us to discern why it was not thus, and it certainly would be idle to question the inscrutable providence which permitted it to be otherwise. It will, however, be of interest to note the exterior circumstances which led to this result, and made it almost a matter of course that the men who had charge of the general direction of the work decided upon the early measures which they took in the establishment of this mission.*HSFM 9.2*

The means which God uses in his work are often those which to the view of human prudence could have only a contrary result; and many times he employs agents for the accomplishment of his purposes which have altogether a different work in view from what they are in reality doing. Men lay plans and select what seems to them the best agents for their accomplishment; but God turns their most sagacious designs to confusion, and by his infinite wisdom lays the foundation for the progress of his own work. The light of the third angel's message first began to shine on the continent of Europe, in the countries now comprised within the limits of the Central European Mission; and of those who first received this light there still remain some as faithful witnesses to the truth.*HSFM 9.3*

As those who had for years been preaching that the great truths of the message must ultimately go to every nation, kindred, tongue, and people, saw them being planted, not by their own efforts, but by the overruling providence of God, among these people of foreign tongue, it was only natural that they should have their interests and sympathies called out to extend a helping hand in the endeavor to carry forward the good work which had thus been commenced. It was not strange, therefore, that the first missionary sent to the Old World should have come to Central Europe, where there were already hearts anxiously inquiring for more light and a better knowledge of the great truths of this last message. It will be of interest to the reader to note the peculiar circumstances which led to this early planting of the truth in this field, and thus to the establishment of the first Seventh-day Adventist mission in

Europe.*HSFM 9.4*

In the year 1864, Eld. M. B. Czechowski, a Polish Catholic who had been converted to Protestantism, and who, visiting America, had also received the truths of the third angel's message, returned to Europe from America. It had been his desire for some years to come as a missionary of the Seventh-day Adventists; but as there existed certain reasons why it was not thought advisable to intrust him with so important a mission, he received no encouragement from them. Being determined, however, to come, he applied to the first-day Adventists; and when he finally set sail for Europe it was nominally as their missionary. Doubtless those who employed this zealous, earnest, but unfortunate man, little thought that he was to be the agent in planting the Sabbath truth, in connection with the doctrine of the second coming of Christ, in several countries of Central Europe. And yet such proved to be the result.*HSFM 10.1*

Eld. Czechowski went first to the Piedmont Valleys, where he remained about fourteen months, encountering much opposition from the pastors, and suffering privations in his work. At the end of this time he went to Switzerland, where he labored with great energy and perseverance, and established a periodical entitled, *The Everlasting Gospel*, which was published regularly during the period of two years.' During this time he preached in different localities, everywhere proclaiming the Sabbath in connection with the other doctrines which he advocated. Among the largest of the companies that accepted the truth through his preaching in Switzerland, was that of Tramelan. Several families of those who received the Sabbath in this place are still faithful to the truths of the third angel's message. Financial difficulties and other obstacles in the way of his remaining longer in Switzerland, led him in the winter of 1868-9, to go to Roumania, where he still continued to propagate the truths of the Sabbath and second advent, though under additional difficulties from his lack of knowledge of the Roumanian language. Some, however, who received the truth from his efforts in these places, have remained faithful to it, and it is through their adherence to the faith that efforts have been made toward the propagation of the truth in Roumania.*HSFM 10.2*

Passing in silence the unfortunate experience which especially marked the later career of this energetic but misguided man, we simply record his death, which took place at a hospital in Vienna, in the early part of the year 1876.*HSFM 10.3*

But the seeds of truth which he had been instrumental in scattering did not die with him. Naturally enough, from his relation to the first-day Adventists, while propagating a truth which they bitterly opposed, he avoided giving to his converts any clue, on the one hand to the people from whom he received a partial support, or on the other hand to those from whom he received his knowledge of the Sabbath truth. But even during the period of his labors, some in Switzerland who had become interested in the great truths of the message,

learned by accident the address of our Office of Publication in Battle Creek, corresponded with our people, and by means of this correspondence and of our periodicals, became acquainted with our work in America. As they learned of the work there, they became desirous of connecting themselves with it, and sent appeals for help to our brethren there.*HSFM 10.4*

REPRESENTATIVES SENT TO AMERICA

In response to these appeals, the Swiss brethren who had been in communication with the General Conference through Bro. Albert Vuilleumier, were invited to send a representative to the General Conference to be held at Battle Creek in May, 1869. To this invitation they gladly responded, as they were very desirous to become more fully acquainted with the doctrines of the Seventh-day Adventists which they had espoused, and to connect themselves with the work of our people. The choice would naturally have fallen upon Bro. Albert Vuilleumier, as he was not only the elder of the little company, but was partially acquainted with the English language; but as he could not leave home for so long a stay, Bro., now Eld., James Erzenberger, a young German Swiss Sabbath-keeper, was chosen to represent the infant cause in Switzerland.*HSFM 11.1*

Wholly ignorant of the English, not knowing how he was to communicate with those to whom he was sent, but trusting in God for guidance, Bro. Erzenberger left Europe in the month of May, 1869, reaching Battle Creek the 18th of June, but too late for the General Conference. It was thought best by the American brethren that he should spend some time among them to become familiar with the truth and also the English language, as a means of extending his own knowledge of our doctrines that he might thus be prepared to assist others. He remained in America sixteen months, making such progress as to be able to speak in English at the various camp-meetings which he attended. During the summer of 1869 he attended the camp-meetings which were held in Ohio, Michigan, Iowa, Wisconsin, and Minnesota, and in 1870 those held at Oneida, N. Y., South Lancaster, Mass., and Bordoville, Vt. He sailed from New York on his return voyage, Sept. 8, 1870, feeling that the period of his stay in America had been one of rich blessing to him. In the month of June, Bro. Adémar Vuilleumier was also sent to America by the Swiss Sabbath-keepers, and for the same objects; namely, to represent the work among them, and to obtain a preparation, by the study of the truth, the language, and the manner of working among the American brethren, for future usefulness in his native land. He remained over two years in America, working in the Office, giving lessons in French, and during the tent season acting as tent-master for Brn. E. B. Lane and D. H. Lamson during a course of lectures at Armeda, Mich.*HSFM 11.2*

A MISSION ESTABLISHED

These earnest appeals, this active interest in behalf of the propagation of this new light among their fellow-countrymen, on the part of these worthy souls who had, through the providence of God, received the present truth, this stirring call which came alike by the living voice and the written epistle to "come over and help us," led our brethren to decide upon the permanent establishment of a Seventh-day Adventist mission for Central Europe, and induced the General Conference to recommend that one of its oldest and most respected laborers, one of the pioneers in the work of Sabbath reform as connected with the great Advent movement of this last half century, Eld. J. N. Andrews, be selected to take charge of this important and difficult work. The definite action of selecting Eld. Andrews for this mission was taken by the Conference at its session held Aug. 14, 1874; and Sept. 14 of the same year he sailed from Boston on the *S. S. Atlas*, of the Cunard Line, accompanied by the remaining members of his family, a son and daughter, and Bro. Adémar Vuilleumier. After visiting, in company with Eld. Wm. M. Jones, the Sabbath-keepers of England and Scotland, Eld. Andrews and party arrived safely at Neuchatel, Oct. 16, 1874, where they were welcomed by Brn. Albert and Luc Vuilleumier.*HSFM 11.3*

A SURVEY OF THE FIELD

It will be necessary to an intelligent survey of the comparatively few though important years which have passed since this mission was decided upon, to give at least a hasty glance over its field of operation, and to take somewhat into account the diversities of its physical and moral character. Let us look first at its geographical features. The reader will be able to gain a clearer idea of the work before the mission, by a reference to the maps which accompany this sketch.*HSFM 12.1*

One of the things which most vividly impress the traveler from the New World as he journeys among these older nations of Central Europe, is their limited territory as compared with their immense population; and to assist the reader in this imaginary journey through these countries which are yet to be illuminated by the light of the present truth, we will give some statistics as to their comparative size and population. Let us begin with the great empire of Germany; great in the extent of its political influence, great indeed in its extensive population, which, according to the latest census, numbers not less than 45,000,000 souls; great in its relation to a work of moral reform like that in which we are engaged, since it was the birthplace of the grand Reformation of the sixteenth century. This great empire with its numerous population covers a territory of 210,148 square miles, and in its physical aspect is one of the richest, most productive, and most inviting countries of Europe. To the south-east of it lies the empire of Austria with its population of 39,000,000. A reference to the accompanying map, on which are marked the localities where there are churches and companies of Sabbath-keepers, will show that in all this vast empire of Austria there is not yet a single company of Sabbath-keepers. Beyond it to the south-east is Roumania, into which country the light of the truth has already to some extent penetrated. With its own population and that of the adjacent countries, there are nearly 10,000,000 who speak this tongue.*HSFM 12.2*

In the south of Europe lies sunny Italy, a country which, but for the degrading influences of the system of religion under which for so many centuries it has been held in civil and political bondage, would be one of the most beautiful countries in the world. With a delightful climate, and a naturally productive soil which yields the greatest variety of fruit and vegetables in profuse abundance, nothing, so far as the gifts of nature are concerned, seems lacking to make this country a veritable paradise. Of the peculiar situation of its 30,000,000 inhabitants we will speak farther on.*HSFM 12.3*

To the west is the republic of France, a country of a strangely diversified character and history. In population it is nearly equal to the empire of either Germany or Austria, as it is also in the extent of its territory. A beautiful country indeed is "*la belle France*," and were the moral and religious character of its people equal to the natural and physical advantages which this country enjoys

by reason of its favorable situation and its genial climate, it would be indeed an inviting field for the work of the message. The impulsiveness of the French nation is as proverbial as their politeness; infidelity and skepticism are interwoven in every grade of society; a predominating Catholicism has left its blighting stamp here as elsewhere; but the land whose soil was drenched with the blood of the Huguenots still holds as honest souls, and hearts as loyal to the right, as those who have in past times laid down their life for the truth.*HSFM 13.1*

Beyond France to the south-west lie the countries of Spain and Portugal with a much less dense population than the other countries mentioned, the former having only 17,000,000, the latter 5,000,000. Like Italy, these countries bear the marks of the religious despotism which has ruled them for centuries, and which still holds a powerful control over the common mind.*HSFM 13.2*

In the north lie the countries of Belgium and Holland. Although small, they contain an immense population. To help the American reader in forming some idea of the density of the population in these countries, let us institute a comparison. For instance, Belgium has a less area than that of the States of Delaware and Vermont combined; yet it has a population of more than eleven and a half times that of both these States. The State of Maryland is but little less in area than Holland; the latter has over four millions population, while the former has less than one million. The German empire lacks more than fifty thousand square miles of having as much territory as the State of Texas; but it has a population thirty times as large as that of this State. Notwithstanding the thousands of industrious and enterprising emigrants that this empire has sent to the New World, its present population is nine times that of our great Empire State.*HSFM 13.3*

THE POSITION OF SWITZERLAND

In the midst of these nationalities which we have named is found one of the most beautiful countries in the world. Insignificant indeed as to its extent and population, she has nevertheless maintained for centuries her national existence and independence, in the midst of the great powers who might seemingly have easily divided her territory among them. May we not believe that the hand of Providence has been in this, and that God has designed to preserve this little country in its national neutrality as a favorable field from which to send the truth of the third angel's message to the populous countries of Central Europe? That it has thus maintained its national existence and independence in the midst of these great powers, that its inconsiderable territory and power have left it in a much-to-be-coveted position of neutrality, are facts which indicate the natural propriety of choosing this country as the location for the establishment of a mission designed to extend to all these nationalities.*HSFM 13.4*

There does not exist toward Switzerland that national prejudice so evident among the great powers toward one another. She holds in an eminent degree the position of neutrality among them; as illustrated by the fact that when the famous international arbitration occurred in the years 1872-3, by which the difficulties that threatened war between England and the United States were peacefully adjusted so that the impending calamity was averted, Switzerland was the ground chosen for this arbitration, and among its instigators were found the people whose undisputed position of neutrality gave them the right to be the bearers of the olive branch of peace.*HSFM 14.1*

In this free republic of Switzerland, so centrally situated, and so admirably adapted, by its political relations, to become a center for the great work among these various nationalities, the Central European Mission was to be established. With three tongues, the French, the German, and the Italian, as its national languages, with no sectional barrier of prejudice to stand between it and the surrounding nations which were to be united with it in the common brotherhood of truth, no other locality could have been selected so well adapted for this work as the one which, it would seem, Providence had thus prepared for it.*HSFM 14.2*

We only add by way of summary as to the great extent of the work before this mission which was about to be planted, that the countries which we have already named, to say nothing of the smaller countries adjacent to them, or of their possessions in Africa, and in the islands of the Mediterranean, contain a population of 188,744,882 souls, or nearly four times that of the entire United States.*HSFM 14.3*

OBSTACLES TO BE ENCOUNTERED

But there are other considerations of even deeper interest and importance as relating to the character of the work which must be done in order to a successful presentation of the truth in these countries. It may not be out of place here, or lacking in interest to the reader, to refer to the moral and religious condition of the people in these countries; and we will speak of these points with respect to the obstacles which they present.*HSFM 14.4*

One of the characteristics the most generally remarked among all these nations of continental Europe, is that of aversion to change or innovation in the habits and customs of the common people. The sudden political changes and spasmodic revolutions which have characterized in particular the history of France and Spain constitute no real exception to this remark, as these relate rather to the political character of the nation than to the habits of the people. In general, the people follow the customs of their ancestors, and are content to do this without desire of change. Without doubt it is true that many of the more progressive minds, those who have been more willing to change and to adopt new and improved ideas, witnessing the tendency to maintain the conservative customs of other years, have left their native land in search of more congenial society in which to gratify their desire for change and improvement. The result of this has been to leave more to the quiet of its undisturbed routine the general tenor of the common thought, so that the people have been slow to imbibe the spirit of change and of progress so marked in the New World during the present century.*HSFM 14.5*

If the common habits and customs of the people, so far as relates to their every-day life, have remained fixed and unchanged, much more has this tendency been prevalent in regard to their religious faith. The people pride themselves on the fact that their faith is of ancient date; the more ancient the more honorable. They are content to believe as their fathers believed, and are satisfied with the religious customs which their fathers practiced. Indeed, with the masses, religion consists more in formality, the practice of exterior observances, than in the real change of heart, and the living operation of the Spirit of God. In addition to this, the people are in general very ignorant of the Scriptures. This among certain classes arises not so much from the fact that they do not have the Scriptures, and do not read them, as from the fact that this is done mechanically, as is all their religious service in a great measure, so that while they read the Bible they receive no new ideas from its sacred teachings. Thousands of people are destitute of the word of God, and in order to receive its truths, have to be taught its very first principles, even as one would teach those who have not had the privileges of the gospel.*HSFM 15.1*

It will be seen that all these circumstances conspire to make the work in general among these nations slow and difficult. The people have to be educated from the beginning; and when it comes to the question of introducing

religious duties, and obedience to the word of God which demands sacrifice, self-denial, and the breaking away from long-established customs, it requires no small effort to lead them to do this. When men have been educated for long years to believe that all that is necessary to constitute them Christians is to follow the form of the church, and to profess faith in Christ without any special or any real exercise in Christian experience, it is indeed no small task to lead them to accept and live out the practical truths of the third angel's message.*HSFM 15.2*

Assuredly we would not be understood as representing that there are no exceptions to the prevailing conditions which we have mentioned above; for that there are such exceptions the history of the work even to the present time has abundantly demonstrated. There are honest souls who know what a true Christian experience is, and who, walking according to the best light they have received, are anxiously desirous of a better knowledge of the will of God, and knowing it, they are willing to obey it at any sacrifice. It is such that the message will search out. They will be found here and there among the nations, and, receiving and obeying the light, they will be prepared to meet our Lord when he shall return to gather his chosen ones; but under the conditions we have described, it will naturally be much more difficult to accomplish the work among these nations than in those localities where the general conditions of the people are more favorable.*HSFM 15.3*

Such, in general, was the field which presented itself before Bro. Andrews on his arrival in Switzerland to under-take the work to which he had been assigned. Unacquainted with the languages of the people for whom he came to labor, it was indeed a task requiring no small degree of courage and faith in God to undertake. Already advanced in years, the acquisition of the languages to such an extent as to be able to do public and literary work in preaching and editing was of itself a serious undertaking; but Eld. Andrews applied himself to this work with that diligence and perseverance for which his former studious habits had given him an eminent qualification.*HSFM 15.4*

During the early months of his stay in Switzerland he devoted himself principally to the study of the French language, in the meantime visiting the various companies of Sabbath-keepers, and speaking to them by interpretation. With a view to giving greater publicity to his work, and at the same time to ascertain, if possible, if there were others, of whom he had as yet no knowledge, who were already observing the Sabbath of the Lord, he began to advertise in some of the most widely circulated papers of Central Europe. In these advertisements he invited correspondence on the part of those who were either observing the Bible Sabbath or desirous to investigate its obligations. He hoped by this means, while laboring to organize the work among the limited number with whom he was directly associated, and enlisting them in more active efforts to carry the truth to others, to extend his acquaintance, and thus prepare the way for a broader work to be

accomplished.*HSFM 16.1*

ORGANIZATION OF THE WORK IN SWITZERLAND

The first general meeting of Sabbath-keepers after the arrival of Bro. Andrews in Switzerland, was held Nov. 1, 1874, at Neuchâtel. There were representatives present from the little companies in Tramelan, Locle, Chaux-de-Fonds, Fleurier, Bienne, and Buckten. This meeting, which was somewhat informal, was devoted to a free interchange of thought as to the best plans to be adopted for the advancement of the work, and the best means of gaining access to the people. The brethren manifested an earnest desire to do their duty, and a willingness to co-operate in any way possible, with their American brethren, to whom they expressed their thanks for the help sent them. Not having concluded upon any definite plan of action, another meeting was appointed to be held at Locle two weeks later. At this meeting the urgent necessity for publications was considered, and it was voted to raise the sum of 2000 francs to commence the work of publishing. The brethren present donated the sum of 1800 francs at once, and a committee of three, consisting of Brn. Andrews, Albert Vuilleumier, and Louis Schild, was chosen to take the oversight of the work for the ensuing year. It was designed that these funds should be used in the publication of such tracts as had already been translated into French, and of others that were in preparation. This work of publishing was commenced in the early part of the following year.*HSFM 16.2*

The most general assembly, however, of these early believers was convened at Chaux-de-Fonds in January, 1875. This meeting, which according to the report given of it at the time was “for the transaction of business, for the celebration of the ordinances, and for the worship of God,” still remains engraven in the memories of some as the first occasion of the kind in which they had ever participated. It was a season of encouragement to all. It was at this time decided that Brn. Andrews and Erzenberger should immediately visit the German Sabbath-keepers of whom they had learned in Prussia. To meet the expenses of this journey the Swiss brethren cheerfully raised the sum of 300 francs. The meeting closed the evening of January 31, and the next day these brethren started on their journey for Elberfeld, three hundred miles directly north. On their arrival here they found a company of forty-six adult Sabbath-keepers scattered over a territory some fifty miles in width. Some facts concerning the history of these Sabbath-keepers, and how Eld. Andrews came to have a knowledge of them, will, we are confident, be of interest.*HSFM 16.3*

SABBATH-KEEPERS IN GERMANY

A man by the name of J. H. Lindermann, in early life a member of the National Church, as are nearly all those in this country who are not Catholics, was converted in 1842, and became a colporter and preacher in the Reformed Church. From his study of the Scriptures he was led, in the year 1850, to accept the Bible doctrine of baptism. This change of views made quite a separation between himself and his former followers, a portion of whom, however, accepted the doctrine which he preached. Still later his mind was called to the subject of the Sabbath. On searching the word of God, he found to his surprise that there was no authority for the observance of Sunday, and therefore he began to observe the Sabbath of the Lord. This was in the year 1860, and for three years he observed the Sabbath alone. This change of practice was again the cause of division between him and his flock, who through him had received light on the subject of baptism.*HSFM 17.1*

As early as 1870 some of this number, however, began to keep the Sabbath with him, and after, a time our brethren in Switzerland learned of the existence of such a company of Sabbath-keepers in Prussia. The manner in which they received this information was through a beggar who was permitted to lodge over night at the house of one of our sisters near Basle. As this sister spoke to him concerning the truth, he informed her that there were near Elberfeld people of the same faith, and gave her the address of Eld. Lindermann. Subsequent correspondence led to the visit of Elds. Andrews and Erzenberger, who were cordially received by these friends. It had been but a short time since they learned that there were any Christians in the world, except themselves, observing the seventh day. They had believed there must be others, and now when they came to hear through these brethren of the work of Sabbath reform in America and in other countries, their hearts were made to rejoice, and they shed tears of joy.*HSFM 17.2*

During the remainder of this month the brethren labored among these friends, visiting the different localities where they resided, and holding meetings not only with them, but also more publicly in such halls as they could secure. In some localities a remarkable degree of interest was manifested on the part of the public in these meetings, and they were attended by the best class of people. The public meetings held in Gladbach were of special interest; among those who attended were many of the teachers of the city schools, and several clergymen. At the close of one of these meetings a business man, who, though not a Sabbath-keeper himself, was the son of Sabbath-keeping parents, came to Bro. Andrews, and asked the privilege of meeting the entire expense of advertising his work in three of the leading papers in Holland. He had attended the meeting of the previous evening, in which Bro. A. had expressed a desire that these friends, being situated so near the line of Holland, should assist in this work in that country, as he had already invited the friends in Elberfeld to do for Germany.*HSFM 17.3*

In his acquaintance with this people, Bro. Andrews learned that they were believers in the near coming of Christ as well as observers of the rest-day of Jehovah. They held no special errors in doctrine, nor were they fanatical in their worship. They had renounced the use of tobacco, a habit almost universal in this country, and were plain and simple in their dress. Indeed, they seemed to be a sensible, upright, intelligent people, who feared God and who had respect for his word.*HSFM 18.1*

They are also a thoroughly industrious and frugal people. As the result of this, though none of them are wealthy, nearly all are in comfortable circumstances, while some have gained what might be considered a competency. Many of these families own the homes which they occupy, and a small piece of land adjoining them. They are mostly employed as weavers of silk, or silk and cotton goods. Thousands of families in this locality are employed in this way, and the younger children as well as the older ones are taught to do this work, which requires much skill and dexterity. Some of the fabrics which they produce are most delicate and exquisite, being woven in a great variety of beautiful patterns. Their looms, which are intricate and complicated, are in their own houses, so that they can control their hours of work.*HSFM 18.2*

Having thus employment in their own homes, it is much easier for them to observe the Sabbath than for those who are employed in factories. All through Germany there are manufactories of different kinds. In many localities these furnish almost the only employment by which the mass of the population obtain a livelihood. Men are accustomed to learn but one trade or one branch of business, so that they are wholly dependent upon this particular kind of work for the support of their families. Under these circumstances it is often very difficult for them to obey their convictions concerning the Sabbath, even though they may be thoroughly convinced of their duty to keep it. The circumstances of the people here, as well as the fact that so many were already observing the Sabbath, seemed therefore to recommend this as a promising field of labor. So, after having labored together for five weeks, Bro. Andrews returned to Switzerland, leaving Bro. Erzenberger here to continue the work and to labor in new fields as the way might open before him.*HSFM 18.3*

It may be of interest to the reader to mention some facts concerning the legal regulations which must be complied with in order that meetings may be held in this country. Germany may be said to be well governed in the sense that the requirements of the law are strictly and rigidly enforced. These regulations seem very strange to those who have been accustomed to the freedom of American citizenship. In this country, as in all other countries of continental Europe, when a stranger would sojourn for any length of time in any locality, he must on his arrival present his passport to the authorities, and receive permission to remain. In fact, unless this is done within twenty-four hours the person who entertains him is liable to a fine. If any one desires to hold a public

meeting, he must give notice of the fact to the authorities, stating the place where the meeting is to be held, and its nature, or the subject which is to be presented. If the permission is granted, the meeting is then under the protection of the law, and government officers are present to see that order and decorum are maintained. In this respect Germany is one of the most favorable fields in Europe for the public presentation of the truth. It is not difficult to obtain the permission to hold meetings, and the only restriction to freedom of speech is that nothing reactionary or revolutionary is allowed, nor is anything permitted to be said against the government or its regulations.*HSFM 18.4*

It is quite difficult, however, to obtain suitable places in which to hold meetings. In fact, there are no places to be secured except halls that are ordinarily used for dancing and drinking. The churches and school-houses are under control of the pastors and officers of the National Church, so that they cannot be obtained without their consent. Of course it is readily to be understood that they do not grant permission for them to be used for the propagation of new doctrines.*HSFM 19.1*

It is no uncommon thing to find the halls used for public lectures, fitted up with a regular bar for the sale of beer and cigars, so that those who attend may be supplied with these articles of so common use. It is not considered any breach of good order to drink beer and to smoke while listening to the speaker. A circumstance which occurred during this visit will illustrate to what extent this habit is carried. The brethren had an appointment for a meeting to be held in the village of Hilden. As they entered the hall, they saw four rows of tables extending its entire length, the chairs being placed beside them. On each table was a match case. A large congregation assembled, intelligent in appearance, and well dressed. Before the service commenced, waiters passed about beer, and this they continued to do from time to time during the meeting. And, notwithstanding the fact of its being a religious service, many persons were smoking while the discourse was being delivered. This was not from any intentional disrespect to the speaker, but simply as a matter of custom. The audience paid the strictest attention, and during the time prayer was being offered at the beginning and close of the service, the entire congregation rose to their feet and remained motionless.*HSFM 19.2*

A circumstance in the previous history of these German brethren illustrates also a phase of the work of Sabbath-reform in which our brethren in America have had no experience. These brethren are opposed to bearing arms. For refusing to do service in the war with France, which had just closed, one of them was imprisoned for two years at Düsseldorf. While the discipline of the German army is very strict, they inflict no other punishment on those who refuse to do military service than imprisonment or enforced labor on fortifications or in hospitals.*HSFM 19.3*

It is not alone during the time of actual war that this question of military service

and its relation to the observance of the Sabbath is a practical issue. The German government requires that every able-bodied young man shall perform three years of actual duty in the army, even though it be in time of peace. This service begins at the age of twenty years, and there seems to be no means of avoiding the service without suffering the penalty which follows its refusal. The diplomatic arrangements between the various governments are such that it is impossible to evade this service by removing from one country to another. From the time a young man becomes of age to do military duty his whereabouts are carefully watched. Should he desire to leave the country, no passport would be granted him, and without this, no European government would give him shelter. If he has already received a passport, it is withdrawn before the time his service is due, and he is left no other alternative than to surrender himself into the hands of the government. Should he by any means evade doing this, he forfeits his rights as a citizen, and whatever property he may have is confiscated. The regulations of Germany are not in this respect more severe than those of most other governments of continental Europe. This relation of Sabbath-keepers to the rigid requirements of military service is one of the practical questions of the work in Europe.*HSFM 19.4*

As the result of this visit, there were, when Bro. Andrews left, about fifty persons in cordial sympathy with our work. They had freely returned to the Swiss treasury the amount raised to defray the expenses of this journey, and had assumed the expenses of the further labor which Bro. Erzenberger was to do among them. They had also undertaken the expense of advertising the work in papers in Germany, as had already been done in Switzerland.*HSFM 20.1*

As we shall have occasion to speak again of the work in this vicinity, we will simply add that although Eld. Lindermann after a time became estranged not only from our people but also from a large share of those whom he had been instrumental in leading to the observance of the Sabbath, and his subsequent career was unfortunate both for himself and for the truths which he had espoused, yet quite a share of those who became acquainted with our people through the visit of Elds. Andrews and Erzenberger, and were more fully instructed by them in the way of truth, have since that date been united with our work and are still firm friends and supporters of our cause.*HSFM 20.2*

On his return to Switzerland, Eld. Andrews again applied himself with renewed zeal to the study of the French, devoting much time to securing a thorough knowledge of the grammar of the language, that he might be able to criticise correctly the paper which he hoped soon to publish. His visit had given him some opportunity to judge from personal observation of the vastness of the field comprised in the Mission. What was to be done to warn the thousands and thousands of people in these various countries? The advertisements in the leading periodicals of Switzerland, Germany, and Holland, brought an interesting correspondence from many persons; and what had he to give them

in response to their anxious inquiries concerning the new doctrines which he came to bring them? Having a supply of English publications only, he was obliged to respond to their urgent calls by sending them these with the hope that they might find some one who could read these works for them. With a periodical and publications in French, the case would be much different, as this language is quite generally known in all these countries, especially by the better classes. Toward the accomplishment of this object, as the most direct manner of answering to the immediate demand, he therefore directed his efforts, and began at once the publication of tracts, the means for which work had been donated by the Swiss brethren.*HSFM 20.3*

The first French tracts issued in Europe were printed at Neuchâtel; but the work proving unsatisfactory, a Basle printer was next employed, and from this time the work of printing was done at Basle.*HSFM 20.4*

In the month of June, a company of twelve persons who had accepted the truth were baptized at La Coudre by Bro. Albert Vuilleumier.*HSFM 21.1*

The notices concerning the new mission, which had appeared in the Holland papers, brought in a considerable number of letters of inquiry. To these letters Bro. Andrews replied, although in so doing he worked at great disadvantage. The letters had first to be translated to him from the Holland, and then his replies had to be translated into that language. At first he did not have even so much as a tract in their own language to send them. He afterward, however, received from the *Review* Office a supply of a tract on the Sabbath, the only work on present truth then published in Holland. These he sent to all those with whom he had been in correspondence.*HSFM 21.2*

The second baptism, which took place in the month of August of this year, was an occasion of much interest. The ordinance was administered at a beautiful spot near the north end of Lake Neuchâtel. Eight persons were baptized at this time.*HSFM 21.3*

ORGANIZATION OF THE TRACT SOCIETY

The second annual meeting, a meeting which, in its form and the nature of the business transacted, corresponded to our State Conferences, although as yet no Conference had been organized in Switzerland, was held at Bienne, Dec. 12, 1875. There was a good representation of the brethren of the different churches, and the meeting was interesting and profitable. The committee appointed the year before for the general oversight of the work reported what had been done, and a treasurer's report was made, showing what use had been made of the funds paid into the treasury. The report of the committee showed that there had been printed during the year three thousand copies of each of the tracts, "The Millennium," "The Second Advent," "The Two Thrones," "The Judgment," and "The Sanctuary;" and ten thousand copies of "Which Day do you Keep, and Why?"*HSFM 21.4*

The subject of systematic benevolence received considerable attention at this meeting, and the pledges of the brethren for the coming year amounted to 2300 francs, or about $460. There were at this time seventy-five Sabbath-keepers, besides a considerable number of Sabbath-keeping children. The executive committee chosen for the ensuing year consisted of Brn. J. N. Andrews, Albert Vuilleumier, and J. E. Dietschy. Brn. Andrews and Erzenberger received credentials, and five persons were granted license.*HSFM 21.5*

But the most important work of this meeting was the organization of the Tract and Missionary Society. This was done as nearly after the model of the American societies as the circumstances would allow. Previous to this time there had been apparently but little opportunity for tract and missionary work. As there had been no tracts in the French language, the brethren had been limited to what they could do by personal effort for those with whom they associated. It was true also that they did not realize the importance of this kind of work, and their early zeal had been much abated through the discouraging influence of the unfortunate course of the one from whom they had first received the truth. These brethren had manifested a commendable zeal and willingness to sacrifice of their means for the extension of the work; but it was not surprising that, not having had special instruction on this point, they did not feel that sense of personal responsibility which was desirable in view of the great work before them. As they now had a limited supply of publications in their own language, it was hoped by means of this organization to bring all into useful activity, and to lead to an individual co-operation for the extension of the important work which had been commenced.*HSFM 21.6*

THE WORK IN GERMANY

During this interval Bro. Erzenberger had vigorously continued the work in Germany. After a course of lectures in the village of Hilden, as the result of which a few embraced the Sabbath, he went to the city of Solingen. There he found an interest on the part of the people to listen to the truth. His first meeting was attended by three hundred persons, and the attendance continued to increase. The most perfect order and quiet was maintained in the meetings. Of course this interest on the part of the people stirred up a spirit of opposition, and after the introduction of the Sabbath question several efforts were made by persons of rank to hinder the lectures and drive Bro. Erzenberger from the place. To accomplish this, an appeal was made to the highest authorities of the city, but it did not avail. The law granted him the right to hold his meetings, and his opponents were not permitted to accomplish their object.*HSFM 22.1*

Feeling the urgent need of publications in German, Bro. Erzenberger while here translated and published at his own expense small editions of the English tracts, “Scripture References,” “What is Truth?” “Which Day do you Keep, and Why?” and “Who Changed the Sabbath?”*HSFM 22.2*

As the result of the effort in this city, where there was not an observer of the Bible Sabbath when he commenced his course of lectures, sixteen adults embraced the truth. The first baptism by Seventh-day Adventists in Germany was Sabbath, Jan. 8, 1876, the ordinance being administered in a small lake, which at the time was covered with thick ice. Eight persons were baptized, and a very favorable impression was made upon those who witnessed the scene.*HSFM 22.3*

While thus laboring in Western Prussia, Bro. Erzenberger learned of a company of Sabbath-keepers residing in the eastern portion of the empire; but for a time he had no direct communication with them.*HSFM 22.4*

ELD. BOURDEAU JOINS THE MISSION

Dec. 25, 1875, Eld. D. T. Bourdeau and family sailed from New York to join Eld. Andrews in the work among the French in Switzerland and France. Eld. Bourdeau, although American by birth, is of French origin, and while a young man pursued his studies in both French and English at Grande Ligne Mission, P. Q., with a view to devoting himself to the work of the ministry as a missionary for the Baptist denomination. Having embraced the third angel's message, he labored in America for several years, preaching both in English and French; but as the work was now opening among the French in Europe, it was deemed desirable that he should unite in labor with Eld. Andrews, that the mission might have the benefit of his acquaintance with the French language. He was therefore advised to remove with his family to Europe. After a stormy and dangerous passage, during which they faced the reality of a threatened death, they joined Eld. Andrews at La Coudre, Switzerland, Jan. 7, 1876. During this month these brethren both removed with their families to Locle.*HSFM 22.5*

They also visited, in company, all the churches of Sabbath-keepers in Switzerland. While laboring for the spiritual advancement of the brethren, and endeavoring to carry forward the work which had been commenced among them, to encourage Christian temperance, liberality in the support of the cause, and activity in the missionary work, much time and thought were bestowed in considering the best plans and methods by which to bring the great truths of our faith to the attention of the people. Their plans included the publication of a French periodical at the earliest date possible. During this time also they were engaged in the preparation of a special edition of tracts on the three messages, adapted to the work in Europe, and to the translation of the valuable pamphlet, "Exposition of Matthew Twenty-Four." With these publications, and one or two works on the Sabbath in French, they thought to have a supply sufficient to meet the urgent demands of the work in entering new fields of labor.*HSFM 23.1*

After a second tour among the principal churches, Eld. Bourdeau began, in the month of March, a course of lectures in Locle. These lectures were well attended, and among those who embraced the truth as the result of this effort was Bro. Louis Aufranc, the leading teacher in the college of that city. After having become convinced of his duty to observe the Sabbath, Bro. Aufranc addressed the board of education in a firm but courteous manner, informing them that he could not continue to teach on that day. He also addressed a letter to his pastor, in which he stated, in a gentlemanly and Christian spirit, the change in his faith and practice, and tendered his resignation as elder of the church. He received from the president and secretary of the college an honorable discharge, in which they expressed their appreciation of his faithful services and their wishes for his future prosperity. Since that time Bro. Aufranc has rendered valuable assistance in the publishing work as a translator.*HSFM*

23.2

While this course of lectures was being given at Locle, Bro. Andrews, at the request of Bro. Erzenberger, again visited Germany. During the interval since his former visit, some of those who had received them so cordially on the first occasion had become imbittered toward them; but the greater portion remained in sympathy and union with our work, and the number of the disaffected ones had been made good by the addition of those who had received the truth under Bro. Erzenberger's labors. Some of those who had become alienated have since united with us.*HSFM 23.3*

The first quarterly tract and missionary meeting of the new society was held in Locle. The report showed the distribution of 26,000 pages of tracts. These had gone to nearly all the countries of Europe. Some of them had been sent into the household of the emperor of Russia, while others had found their way to a missionary in Africa. The interest in Locle which led to the giving of the course of lectures was first started by the distribution of reading matter, and thus the friends were encouraged by seeing what had already been accomplished.*HSFM 23.4*

A PAPER ESTABLISHED AT BASLE

By this time Bro. Andrews had so far progressed in the French as to be able, with the assistance of Eld. Bourdeau, to commence the publication of a French monthly journal, which was appropriately to bear the same title as that given to the first Adventist paper in America, the *Signs of the Times*. With this object in view, he removed to Basle in the month of April, considering this city as the most favorable point at which to establish the publishing work. As a reference to the map will show, it is located but a short distance from France, and just on the present boundary line of Germany, so that our publications designed for that country have to be carried but three miles in order to be mailed from a German post-office. Basle has for centuries had a most favorable reputation as a publishing center, especially of religious works; and publications issued from this city are favorably received in any of the countries of Europe. This was a consideration worthy to be regarded.*HSFM 23.5*

So, in the old city which fostered the present truth of the sixteenth century, and in which Frobenius turned off from his rude presses words which electrified the thinking minds of that day, the present truth of the nineteenth century was planted, and *Les Signes des Temps*, the first advocate of the third angel's message in the Old World, had its birth on a nineteenth-century press, the first number being issued in July, 1876.*HSFM 24.1*

Much of the subsequent labor of Eld. Andrews was devoted to this journal, and he spared no pains in his endeavor to adapt it to the wants of the people. Appreciating the situation of the people and the great lack of knowledge of the Bible on the part of the masses, he labored to present the truth in the most clear and simple manner, and in the way best calculated to bring it within the intelligent comprehension of all into whose hands it should come.*HSFM 24.2*

His success in these efforts was certainly remarkable, and the present truth, as presented in the early volumes of this journal, furnishes an admirable example, and one rarely attained, of simplicity, clearness, and force. Although advocating truths so unpopular, and notwithstanding the fact that it was devoted almost wholly to religious topics, *Les Signes* gained a strong hold upon its readers, and attained a standard and reputation worthy of the truth of which it was the exponent. Although it had little but its own merit to recommend it, as, during the early days of its publication, very little was done by way of personal effort for its circulation, it gained a widely scattered list of subscribers, though of course their number was quite limited. Though the matter published was prepared for the masses, testimonials are not wanting to show that many minds among the cultured class were deeply impressed by the great truths taught in *Les Signes*, and by the spirit of candor, sincerity, fairness, and earnestness with which they were presented.*HSFM 24.3*

SOME DIFFICULTIES IN PUBLISHING

A word here in regard to some of the difficulties which were to be met in this work of translating the truth into foreign tongues. These difficulties are not found to be less as we come to the task of translating our more important doctrinal works into the various languages, and it is proper that our people should know the labor and pains which are required in doing this work, in order that they may not misjudge the slow progress that seems to be made in this direction.*HSFM 24.4*

The principal publications in favor of the doctrines of the Seventh-day Adventists have been issued in the English language. These have been prepared with great care, and are the*HSFM 24.5*

[Illustration] Basle as seen from the Old Bridgeresult of long study and research. It is hardly to be supposed that these important truths would be more faithfully presented by any re-writing, since they are the product of the best thought and most thorough study of men who have been longest connected with this work. Certainly it is not to be supposed that men in each of these foreign countries who receive the truth at a much later date, and who are largely unacquainted with the early history of this movement and the experience which has developed this system of truth during these years since the message originated, would be likely to write out the arguments in its favor with greater clearness and force, or in a more logical manner, than that in which they are presented in our English publications. For this reason it will doubtless be the case that the work of preparing the truth in foreign tongues will ever be quite largely one of translation from the English.

At first thought it might seem that this would be a comparatively easy task; but experience has proved it to be quite otherwise. To be a good translator requires not only an aptitude of expression and a use of language which enables one to retain thoroughly the spirit of his own tongue while transferring the thought from another language, but, what is not less essential, a thorough knowledge of the language from which the translation is being made, as well as a thorough acquaintance with the truth and an understanding of its principles. It is rarely that all these requisite elements are to be found. Sometimes the translator, in his study of the foreign language, in a measure forgets the idiom of his own tongue, so that his translation becomes clearly marked with the characteristics of the language from which he is translating. Then, again, if he has not sufficient familiarity with the tongue from which he translates, there is great danger that this lack of knowledge will lead to serious misapprehensions of the idea, so that important thoughts in the original will be overlooked or modified. Especially is this true in translating from the English, a language which has such infinite variety in its shades of meaning, and which, from its richness and abundance in variety and form of expression, is quite likely to be misapprehended by those who have but a partial acquaintance

with it.*HSFM 26.1*

But supposing the translator has the peculiar qualifications and talent necessary to make him a master in his work, he still finds himself confronted by many serious and perplexing obstacles. Sometimes whole paragraphs of arguments, forcible and convincing in the English, are based upon shades of distinction not found in the foreign tongue. The deviations from the evident meaning of the original, in many of the popular versions of the Scriptures in these foreign languages, are such that frequently those texts which are relied upon as furnishing important and positive proof may not be adduced in evidence-so faulty and erroneous is their rendering. In some instances it is necessary to show the incorrectness of the renderings; but this is a delicate task, so tenacious are the people for the very language of the Bible of their fathers to which they have become accustomed.*HSFM 26.2*

For example, the German Bible, as translated by Luther, uniformly reads “Sabbath,” instead of “first day of the week;” and although all scholars understand very well that the staunch old Reformer gave an erroneous rendering of these passages, the common people regard with an almost superstitious veneration the very language he used.*HSFM 26.3*

Some of the popular French versions make the Revelator declare that he was in the Spirit on Sunday; and even those who know how utterly unjustifiable is such a rendering according to the original, are not slow to cite this proof of apostolic example in favor of traditional custom, while the unlearned Christian really supposes it to be inspired testimony in favor of first-day sacredness.*HSFM 27.1*

The authorities cited in our English publications are either English or English translations of authors who wrote originally in other languages. Many of the English authors, and in particular American writers, are entirely unknown to the common European reader; to quote their language would have no more weight than to cite the opinion of any other unknown person, and would serve only to give the publication a decidedly foreign air. Quotations from the English editions of French and German authors, cannot be translated, but must be found and quoted from the original, or from such other translations as exist in the language in which the work is being prepared. Other foreign writers, as, for example, the Church Fathers, Josephus, and other ancient authors, whose works have been translated into French and German, must be quoted from these translations rather than retranslated from the English. All these things demand such care, precision, and discrimination as makes the work a laborious and perplexing one, requiring much more time and patience than would be at first supposed.*HSFM 27.2*

The peculiar organization of Eld. Andrews rendered this kind of work especially perplexing to him. His thorough acquaintance with the truth, and his critical study of its arguments; his conscientious anxiety that entire justice

should be rendered to the great doctrines of the message as they were thus reproduced in other tongues, made the work one of great solicitude to him, while at the same time he was most earnestly desirous that it should go forward as fast as possible. It is worthy of remark that even these early publications have stood the test of criticism and have rendered good service in the work, although without doubt they have been improved by later revision.*HSFM 27.3*

THE WORK IN FRANCE

In October, 1876, Eld. Bourdeau and his family removed to Southern France. During the months previous to this, while located at Basle, he had been engaged in translating publications, and also in work on. *Les Signes*, and had given a course of lectures in Alsace, as the result of which four persons embraced the truth. He remained in Southern France until the 4th of September, 1877, laboring at different localities. Much trouble was experienced in holding public meetings, on account of the difficulty in procuring the right to preach in temples, as the churches are called in this country. The laws prohibited holding assemblies of more than twenty persons in any private house, and there was also difficulty in the circulation of our publications, as none were allowed to be sold except those stamped at Paris by a Catholic archbishop. Notwithstanding this, several persons embraced the truth in various localities, the larger number of whom were at Valence, where seventeen were baptized. In March of this year Elds. Andrews and Bourdeau visited Paris with the view to secure some arrangement with the French government favorable to their work. They were cordially received by Mr. Washburn, the American Minister, who promised them his co-operation in their efforts to secure greater liberty in pursuing their work. They also corresponded with Mr. Jules Simon, at that time Prime Minister of France, who took his stand in favor of their plea in the organ of the government. The political crisis which followed resulted in the resignation of President Mac Mahon, whose administration was succeeded by one which gave its influence in favor of the desired reform. As the result of the changes which followed, the laws have become very much more favorable to the public proclamation of the message in this country, and the principal legal obstacles to the carrying forward of the work have been removed.*HSFM 27.4*

While the crisis which brought about these changes was pending, absorbing the general interests of the people, the excitement was such that but little could be done to arouse a religious interest. Eld. Bourdeau decided therefore to return to Switzerland, locating first at Morges, where seven persons embraced the truth. In July, 1878, he removed to Orbe, where he remained until his return to America, Sept. 14 of that year. A number of persons embraced the truth at this latter place, and in the vicinity.*HSFM 28.1*

VISIT TO ITALY

Immediately after the first number of the second volume of *Les Signes* had been issued, Eld. Andrews started on a tour to Italy. This visit had been in contemplation for several months, and he had been in correspondence with a little company in Naples who had accepted the truths of the message. Some months previous to this time Dr. H. P. Ribton had become interested in the question of the Sabbath, having received his first light upon this subject, through reading the *Sabbath Memorial*. He received this journal from Dr. Zimple of Naples, to whom it had been sent by Eld. Wm. M. Jones of London. Through the same source he also received Adventist publications which Bro. Andrews had sent to Dr. Zimple. As the result of his investigation, he began to observe the Sabbath, and accepted also the doctrine of the advent. Dr. Ribton was a graduate of the University of Dublin. In addition to a knowledge of Latin, Greek, and Hebrew, he was able to speak readily in the English, French, and Italian languages.*HSFM 28.2*

After Dr. Ribton commenced the observance of the Sabbath, he began also to present the subject to others, and as the result of his efforts, some were already observing the Sabbath with him. As he was desirous of laboring publicly for the promulgation of these doctrines in Italy, Eld. Andrews was advised by the General Conference Committee to visit him and ascertain the situation in that country.*HSFM 28.3*

On his way to Naples, Eld. Andrews visited Eld. Bourdeau at Valence, whom he found laboring under great difficulties on account of the extremely oppressive laws relative to preaching and the distribution of publications. Notwithstanding this, there were nearly twenty keeping the Sabbath as the result of his labor.*HSFM 28.4*

Eld. Andrews found Dr. Ribton in a most unpromising field. Naples is a city of six hundred thousand inhabitants, and with perhaps the exception of Rome itself, no city affords a better illustration of the degrading, demoralizing influence of the papal system. The laws of Italy are not oppressive. In fact, under the present government the people enjoy a good degree of liberty so far as the civil laws are concerned; but the power of the Romish system still continues, and the authority of the priests is almost absolute. The people are ignorant and superstitious, and the priests understand well how to make use of this to control them according to their will. If a man dares to act independently in matters of conscience or religious faith, the priests have the power to put him under anathema, and to cut off his social and business relations. By means of the confessional they exert a tremendous influence to retain this control which ignorance and superstition and the prestige of centuries has given them. Thus they are able to make it exceedingly difficult to reach the people. Should the owner of a hall rent it to any one who would preach in it doctrines displeasing to the priests, they have the power to destroy his

business.*HSFM 28.5*

Dr. Ribton had made great efforts to obtain a hall in which to hold meetings, but had not been able to secure one, and although Eld. Andrews remained here for three weeks he was able during that time to hold but one public meeting. But even these things do not present the most serious obstacle in the way of the progress of the truth in Italy. It is found in the moral condition of the people. In Italy is to be seen the legitimate fruit of the moral despotism which the church of Rome exercises over the consciences of those in her communion. Its result has been to stifle all convictions of right, and to leave the people in a great measure destitute of moral sentiment. The lower classes, that constitute the great mass of the population, are to a large degree destitute of truthfulness, honesty, and chastity. In the estimation of these people it is but a light thing to violate the commandments of God. Falsehood, theft, and unchastity are sins so common that people do not seem ashamed of having committed them. It does not seem reasonable to expect that a great proportion of these people will ever be reached by the message; and yet there are some honest souls desirous of knowing the truth, and zealous in obedience to it when they have learned the right way.*HSFM 29.1*

The superstition of the people seems astonishing; and it is surprising to see how general it is, even in spite of the efforts which have been made for their enlightenment since the absolute control of the priesthood has been in some measure broken. During the fall of 1884, when the terrible scourge of the cholera made such fearful ravages in this city, its streets were literally thronged with people bearing images of their saints, to whom they were offering the most frantic supplications for deliverance from the plague. In these senseless superstitions they were encouraged and led on by the priests. Such demonstrations are not uncommon in cases of any sudden danger or calamity.*HSFM 29.2*

As regards the knowledge of the word of God, the common people are in the most profound ignorance. Although great efforts have been made to circulate the Bible since the permission to do this has been granted by the existing government, many families do not possess a copy or even a portion of it, and many of those who do have it in their houses are as practically ignorant of its simplest truths as though they had never heard of this sacred book.*HSFM 29.3*

Among the higher classes,-and Italy has no inconsiderable number of refined, intelligent, and cultivated people,-infidelity and skepticism abound. The shallow hypocrisy and pretense of the priests, the unscrupulous means to which they resort to extort contributions from even the poorest of the poor to maintain in idleness and dissipation this army of privileged mendicants of whom the number is legion, the personal corruption and depravity of these very priests, notwithstanding the high profession which they make,-all these things have had a tendency to create on the part of many of the cultured class

an intense disgust toward all religion, and have fostered a strong and deep-seated skepticism which is disposed to regard with little favor anything that purports to come in the name of religion.*HSFM 29.4*

It is greatly to be regretted that the work which has been accomplished by Protestants in this country, since the changes favorable to religious freedom have allowed them the opportunity to extend their work here, has not been of a character to remove this feeling of distrust toward religion; but has rather increased it. Instead of doing a work of real religious reform by which men would be truly converted to Christ,-a work which under the conditions we have described is exceedingly difficult,-they have generally been satisfied with the appearance of success in securing the adherence of such persons as could be induced to accept the new religion. To accomplish this result, and to secure such numbers as would make a favorable report of the progress of their work, and encourage those in foreign countries to continue their liberalities for its support, unscrupulous means have been resorted to. Men are even hired in different ways more or less direct to make a profession of religion, to become members of the church, and to attend religious service, in order that there may be the semblance of an encouraging progress and a growing work.*HSFM 30.1*

This has naturally contributed to a spirit of jealousy and competition among the various societies which have undertaken the work of evangelization in Italy. Instead of the generous desire for the real advancement of the work of Christ, and the elevation of the people from the depths of moral degradation into which centuries of this absolute predominance of error have plunged them, the representatives of the gospel have indulged in a narrow, party spirit, which has caused division of interest and placed them in an attitude of antagonism to one another, as each has sought to advance the interests of his own particular sect. The gospel has thus been presented, not only as divided against itself, but in the manifestation of a narrowness and bigotry little worthy of the religion of Christ. It would be supposed that the intolerance of Rome witnessed here in so marked a manner would lead Protestants to cherish a spirit of Christian liberality and union; but, on the contrary, a most marked party spirit prevails.*HSFM 30.2*

The most earnest efforts of Dr. Ribton failed to secure an opportunity for Eld. Andrews to hold meetings in any of the several Protestant places of worship in Naples. They finally succeeded in obtaining permission to use a private hall for one month, with the understanding that the people who came were to do so as though attending the music lectures which had been held in this hall. But on the occasion of the first meeting, four persons took their place in the street in front of the building, and announced publicly the nature of the meeting. They also went through the corridors, placing Protestant tracts under the doors of each Catholic family. Such indignation was raised by this that it was impossible for them to hold another meeting. Most of the time of Eld. Andrews' stay was spent in visiting from house to house, and in the study of the word of

God with Dr. Ribton. After a long and diligent search he was able, just before leaving, to secure a hall which he rented for nine months. It was thought that by this means Dr. Ribton would be able to publicly present the doctrines of our faith to the people of Naples, some of whom had already become deeply interested by reading.*HSFM 30.3*

One of the most interesting incidents of this visit was the baptism of Bro. and Sister Ribton, their daughter, and another sister. This baptism took place at Puteoli, a few miles west of Naples. The beautiful and retired spot in the harbor of Puteoli in which the ordinance was administered was doubtless near the very spot where the apostle Paul landed on his journey to Rome. The circumstances under which the baptism took place, and the associations of the spot, made the occasion one of most solemn and joyful interest.*HSFM 31.1*

On his return from Naples, Eld. Andrews visited the Piedmont Valleys. It was here that the Sabbath truth in connection with the doctrine of the second coming of Christ, first took root in Europe. Sister Catherine Revel, who embraced the Sabbath through the preaching of Eld. Czechowski, had remained steadfast to the faith she had received, and faithful in the observance of the fourth commandment. There were also some others interested in the truths of the message, and the visit of Eld. Andrews was a source of great encouragement to them, after having stood for years with no association with those of the same faith.*HSFM 31.2*

It is just to say that these valleys are in some respects an exception to the general condition of Italy as heretofore described. Indeed, they have always stood in a measure separated from the corruptions and contaminations of Rome. In the days of degeneration and apostasy which led to the terrible moral darkness of the middle ages, the people of these valleys retained longer than the people of any other locality in Europe the knowledge of the word of God, and a reverent regard for its sacred truths. It was in these valleys, centuries ago, that noble men had pledged themselves by solemn oath to be true to their allegiance to this sacred word. From here, even in the hour of the greatest darkness, the light had gone forth, carried by faithful missionaries to different countries of Europe.*HSFM 31.3*

The impress of this reverent regard for the word of God has not been wholly obliterated. Without doubt the descendants of these noble defenders of the truth have in great measure lost the faith and integrity of their ancestors; and yet they have retained in some degree their love for the word of God, and their respect for its truths. There is not such destitution of the Bible here as in many parts of Italy. In many households it is studied with diligent care, and its sacred teachings are regarded as an inestimable treasure. Without doubt the time will come when the truths of the message will revive anew among this people the love of the word of God and obedience to its great truths.*HSFM 31.4*

The next annual meeting of the Swiss brethren was held at Bienne, Sept. 30

and Oct. 1, 1877. Previous to this time, Eld. Bourdeau had returned to Southern Switzerland, where he had commenced labor. Up to this time considerable progress had been made in issuing French publications. The paper had nearly four hundred subscribers, and nineteen tracts had been printed, seventeen in editions of five thousand each,*HSFM 31.5*

[Illustration] The Vaudois Taking their Oath.
and two in editions of ten thousand each.

In December of this year, Bro. Wm. Ings and wife and Sister Maud Sisley arrived at Basle to assist in the publishing work. Eld. Andrews met them in England; and while in London he and Bro. Ings selected the additional material necessary in order that the entire work on the papers and tracts might be done by our own compositors. The arrival of these friends and workers gave new courage to those already engaged in the mission, and they rendered valuable assistance in the work of publishing already commenced.*HSFM 32.1*

In the early part of the next year, the publication of German and Italian tracts was commenced. A portion of the building which had been rented, No. 68 Müllerweg, was occupied as a type-room, and with an additional stock of French type and a quantity of German type, the facilities were provided for doing everything in our own office except the press-work. In his work in Germany Bro. Erzenberger had found an imperative demand for publications to meet opponents who had employed the press against him, and had thus hindered the work which he had commenced. As it did not seem possible to commence the publication of a journal in that language, it was decided to be absolutely necessary to print an assortment of tracts. To assist in this work, the German brethren sent a donation of 250 francs.*HSFM 32.2*

Dr. Ribton, who was pursuing his work in Naples in the hall which had been rented, was also very anxious to be provided with Italian tracts. He had already translated quite a number into this language, and they were now published. In his work at Naples he had met with very violent opposition, not only from Catholics, but also from Protestants. Notwithstanding this, some had embraced the truth, and were doing what they could to extend it to others. There are some things which are favorable to the proclamation of the Sabbath truth in Italy. The only name for the seventh day in Italian is "*il Sabato*," the Sabbath. It is not difficult therefore to make the people understand that this is the day that should be observed as the day of rest. It is the custom with them also to begin the day when the sun sets, and at that time the bells ring to indicate the commencement of the new day.*HSFM 33.1*

When the time had expired for which the hall was rented in the city of Naples, the question arose as to what was to be done for the future. Those who had embraced the truth were mostly very poor, so that they had not the means to provide another hall. Under these circumstances these friends joined in a petition to the General Conference Committee for help in renting another hall,

and also for the publication of a paper in the Italian language of the same size a s *Les Signes des Temps*. Twenty-two persons signed this petition.*HSFM 33.2*

In the fall of this year, Eld. Andrews received an invitation from the General Conference Committee to attend the annual session of that body which was to convene at Battle Creek Oct. 4. In accordance with this invitation, Eld. Andrews, accompanied by his daughter Mary, and by Eld. D. T. Bourdeau and wife, sailed from Havre for New York, arriving at Battle Creek, Sept. 26, 1878.*HSFM 33.3*

For some time previous to this visit, the daughter of Eld. Andrews had been failing in health, and it was feared that her lungs were becoming seriously affected. It was hoped that this journey, and a period of treatment at the Battle Creek Sanitarium, might check the progress of disease, and restore this young girl, who gave so much promise of being a useful helper in this foreign work. But although every attention which medical skill and loving care could bestow was given, the disease, tuberculous consumption, made steady and rapid progress,, until she fell asleep Nov. 27, 1878, at the age of seventeen years.*HSFM 33.4*

This sad providence fell like a heavy blow upon Eld. Andrews, who had placed great hope upon his daughter as an assistant in the French work, as she had already made good progress in this language. For several weeks he was unable to perform mental labor. He remained in America during the winter, taking part in the special session of the General Conference which was held at Battle Creek in the month of April. He also preached the sermon at the dedication of the new Tabernacle, and after laboring in different localities set sail again for Europe, May 29, accompanied by his niece, Miss Edith Andrews, and by Miss Anna Oyer.*HSFM 33.5*

He was, however, at the time when he started on his voyage, still in a condition of great feebleness, and on reaching England he was seized with chills and fever which continued for quite a length of time, and were followed by great prostration, so that he was not able to continue the journey to Basle until the 11th of August.*HSFM 33.6*

During the interval while he was in America and England, the paper had been published, and mailed to its regular subscribers. Bro. Erzenberger, having returned from Germany, had labored in different localities in Switzerland; and Sabbath, Aug. 16, he baptized thirteen persons in the lake of Geneva at Morges, and later quite a large number at Tram-elan.*HSFM 34.1*

Eld. Andrews still remained very feeble, so much so that he was confined to his bed during the session of the World's Evangelical Alliance, which was held that year at Basle, Aug. 31, and continued eight days. He had greatly desired to attend this meeting, and make it the occasion of forming the acquaintance

of many of those who should be assembled from the different countries of Europe.*HSFM 34.2*

EXTENDED CIRCULATION OF THE PAPER

About this time a new plan was adopted for giving the French paper a wider circulation. The addresses of many French-speaking people in different parts of Europe were obtained, to whom copies of the paper were mailed, according to the plan adopted by the missionary societies in America. A letter accompanied the first paper sent out, informing the reader that it was sent gratuitously, and inviting him to read it with attention. Another letter accompanied the fourth number sent to the same address, inviting the person to subscribe. In this work not only the papers recently published were used, but such numbers of the earlier volumes as had not been sent to regular subscribers. As the result of this kind of effort, many subcriptions were received from those who read the paper with interest. An interesting feature of this work was the extended territory over which these subscribers were scattered. For example, although there was no agency for the paper in France, nor any other means of obtaining subscriptions than through this method of sending the paper to such addresses as could be obtained, there were on the list of paying subscribers to *Les Signes*, names from more than fifty of the sixty-two departments of that country. In fact, the list of subscribers embraced nearly every country of Europe, and there was abundant evidence that the truths which were taught in this journal made a deep impression upon the minds of many of its readers. From the month of April, 1880, three thousand copies of *Les Signes* were published each month, instead of two thousand, which had been the regular edition until this date. In addition to the circulation of this number, which were now all mailed except those reserved for binding, two thousand of the old numbers were mailed each month, so that the papers were now sent to five thousand families each month. To the close of this year the expense of the additional thousand copies of the paper, with the postage on the copies mailed to addresses, was met by the brethren in Switzerland.*HSFM 34.3*

This largely increased distribution of the paper aroused decided opposition on the part of many of the religious journals, which demanded that special articles be written in reply. Although Bro. Andrews was very feeble, he continued each month to prepare articles specially adapted to meet this opposition, and to give the paper increasing interest.*HSFM 34.4*

The annual Conference for 1880 was held at Tramelan, Nov. 19-21. The brethren were encouraged by what had been accomplished through the increased circulation of the paper, and they seemed disposed to make greater effort for the advancement of the work.*HSFM 34.5*

AGITATION OF THE TEMPERANCE QUESTION

The relation of the people of Europe to the temperance question had led to the publication of special articles on this subject in *Les Signes*. The position taken by this journal on this question was as much at variance with the customs of the people as were the religious doctrines which it advocated. The use of intoxicating drinks is surprisingly common; indeed, those who are not habituated to their use are largely in the minority. Not only are those drinks which contain the smaller per cent of alcohol, such as beer and wine, in common use by people in general, but even the stronger liquors, such as rum, whisky, and brandy, are used to a degree that is startling. We cannot give a more just idea of how general and extensive the use of intoxicating drinks is than by citing some facts which appear in the official statistics of the government, in its investigation of this question. For example, we find in a message from the Federal Council of Switzerland, addressed to the Federal Assembly, the following facts as to the consumption of liquor in Switzerland and other countries : “According to the most recent estimates, the annual consumption of brandy is 9.4 litres [a litre is about a quart] for each individual of our population. No civilized State shows so high a consumption with the exception of Holland, which has an average of 9.87 litres, and Denmark, which has an average consumption of 18.9 litres for each inhabitant. But it is to be remarked that in these two countries they drink, so to speak, no wine, while in Switzerland the average consumption of wine is 55 litres for each individual. As to beer, the three countries average nearly the same from 27 to 37 litres for each individual.”*HSFM 35.1*

When it is considered that one-third of the entire population of Switzerland is composed of children under fifteen years of age, these figures are seen to be nothing less than startling. In speaking of the cost of this immense consumption, a leading journal of Switzerland says: “As to the direct expense to our people of this consumption of wine, brandy, and beer, we believe we are below the truth in estimating it at 140,000,000 to 150,000,000 francs per year” (about $28,000,000 to $30,000,000).*HSFM 35.2*

The beer gardens and public resorts for drinking are considered perfectly respectable, and are patronized by the best class of society. Men frequent them with their wives and children, and it is considered in no way dishonorable to indulge in the common habit of drinking. The reader will doubtless be somewhat surprised at the sentiment expressed in the quotation which follows, especially when he understands it to be a portion of the official message to which we have already referred; but perhaps nothing could better illustrate the public sentiment in regard to the use of intoxicating drinks, and the feeling with which the public places for its sale are regarded, than the reproduction of this rare piece of parliamentary literature.*HSFM 35.3*

“People can doubtless discuss and chat without drink, or content themselves

with tea or coffee; but every one knows by experience that after being occupied with fatiguing labor during the morning, or an entire day, when one is burdened with cares or business perplexities, he could not carry a very cheerful spirit into the society which he seeks for recreation, instruction, and mutual encouragement, were it not that the generous wine or refreshing beer effaces the traces of the daily toil, and opens the mind to other impressions.*HSFM 35.4*

"Can the necessity of these reunions for the development of our intelligence, our character, our public life in general, be denied? Can it be denied that in many localities, and for many individuals, the relations of social life are intimately linked with the associations of the saloon? Can it be denied that the numerous societies which are formed, either for the purpose of recreation and pleasure or for the discussion and protection of professional interests, that the extension of the rights of the people, and that the development of the press are so many factors which increase the frequentation of these public establishments? If we deplore the excess of drink which is frequently the result, if we blame those who spend their time or money uselessly in these places in gossip, in saloon politics, or in insipid games of cards, we cannot fail to recognize, on the other hand, the stimulating influence of these reunions upon the intellectual activity of individuals, nor their good fruits from the standpoint of public interests. And while we pity those whom the passion for alcohol has thrown into the arms of folly, of suicide, and of crime, we must recognize the fact that social life is an efficacious remedy against hypochondria and misanthropy, against selfishness and presumption, against narrowness of ideas and extravagance of imagination."*HSFM 36.1*

When a body of legislators, after a thorough examination of the facts concerning the consumption of alcoholic drinks, delivers an official message which embodies such sentiments as the above, it will be readily understood that the public sentiment in favor of true temperance cannot be said to exist. Indeed, the temperance societies, with but one exception, and this but a partial one, do not direct their efforts against the use of intoxicants, but simply against "their abuse." The most radical temperance organization in Switzerland has for its formal pledge the promise by the help of God to abstain from all intoxicating drinks except wine, beer, and cider. This is as far as most of the temperance societies go. This society has, however, a special pledge of total abstinence for those who desire it; but this phase of their work is not made by any means prominent.*HSFM 36.2*

This being the attitude of the people on the temperance question, it will be readily seen that for a paper like *Les Signes*, the exponent of unpopular religious doctrines, to become also the advocate of total abstinence, was a policy not calculated to increase its popularity. But this question was treated with so much candor and real force of argument that the journal came to exert a considerable influence in favor of temperance principles; and in a

remarkable degree commanded the respect of even those who did not sympathize with the views which it taught. Bro. Andrews was made an honorary member of the leading temperance society of France, and *Les Signes* received honorable mention in the reports of this society as a journal which had had a wide influence in helping to create a public sentiment in favor of temperance.*HSFM 36.3*

In May, 1881, Eld. J. N. Loughborough visited Basle for a period of special prayer and consultation with Eld. Andrews. The particular object of the special season of prayer which was held in connection with this visit was that the Lord would graciously restore the health of Bro. Andrews. From the time of a like effort the previous year, certain phases of his disease had seemed to be removed, and it was hoped that the Lord would still further hear prayer in his behalf. Bro. Andrews seemed to be greatly blessed, and was able to take part in important consultations respecting the interests of the work in the two missions.*HSFM 36.4*

The Conference for this year, which was again held at Tramelan, Nov. 18, was reported as the most encouraging meeting that had ever been held in Switzerland. Although very feeble, Bro. Andrews was able to attend this Conference and preside in its deliberations, and was enabled to speak at length to the brethren concerning the wants of the cause and their responsibility in the work. The general circulation of the paper had been continued, with still more encouraging results, and with marked interest on the part of those to whom it was sent. The regular edition had then been increased to three thousand five hundred; and Bro. Andrews at this time pleaded that it might be still further increased to ten thousand.*HSFM 37.1*

THE VISIT OF ELD. HASKELL

In view of the necessity of a more intimate acquaintance on the part of the brethren in America with the situation and condition of the growing work in Europe, the General Conference which held its session Dec. 1, 1881, passed a resolution recommending that Eld. Haskell visit the various missions in Europe. In accordance with this recommendation, Eld. Haskell sailed from New York the 13th of May the following year, and after spending a short time in England, continued his journey to Switzerland. During the time of his sojourn in Europe, he visited nearly all the countries in which the work had already been commenced, devoting however a greater share of the time to this mission.*HSFM 37.2*

The visit of Eld. Haskell marks a new era in the history of the Central European Mission. In addition to the changes which were effected through his advice concerning the location of the office of publication and the mission family, his earnest appeals to the Swiss brethren in behalf of the missionary work, served to greatly increase among them the spirit of labor which had already been kindled. He labored to secure a more general co-operation on the part of the brethren in the circulation of our publications and periodicals, and under the stimulus of his appeals new plans were devised, particularly for the circulation of *Les Signes*, for the expense of which the brethren cheerfully donated the funds. From his observation of the work in Europe, Bro. Haskell became deeply impressed with the importance of the judicious circulation of our periodicals as the most efficient agency for its advancement, and strongly urged increased effort in this direction, both in the circulation of *Les Signes*, and in the preparation of other journals of the same character in German and Italian.*HSFM 37.3*

Bro. Haskell attended the Swiss Conference, which convened at Tramelan Sept. 8, and continued until the 11th. This was the last Conference attended by Bro. Andrews, and although he was present at each meeting he was only able to speak briefly a few times. At this Conference, pledges for monthly donations for the support of the mission were made to the amount of $400, in addition to $100 which was raised at the time. The average amount of tithes paid, as reported by Bro. Haskell, was about ten dollars per member. The brethren had adopted the plan, which was proving quite successful, of advertising in the secular papers that *Les Signes* would be sent gratuitously to such persons as desired to receive sample copies. Subscriptions were being received as the result of this effort. A good degree of the blessing of God seemed to rest upon the meeting from its commencement. Much gratitude was expressed on the part of the Swiss brethren to the brethren in America for their interest in sending Eld. Haskell to visit them.*HSFM 37.4*

The Thursday following the close of this meeting, the first general gathering of the laborers in the different missions in Europe convened at, Basle. The object

of this meeting was to give opportunity for the laborers from these different fields to compare their work, and to counsel together as to the best means for advancing the general interests of the cause. The meeting continued over the following Sabbath. Delegates were present from Norway, England, and various parts of Switzerland, and a permanent organization was formed, by which Eld. Andrews was chosen chairman, and Eld. A. A. John secretary. This was the first session of what was afterward known as the European Council of Seventh-day Adventists, though this name was not adopted at this meeting.*HSFM 38.1*

During the time of Eld. Haskell's stay at Basle, a telegram was received from Alexandria, Egypt, announcing the death of Dr. Ribton in the massacre that occurred in that city on the afternoon of June 11. More than two years previous to this date, Dr. Ribton had left Naples for Alexandria, where he had remained until this time. A plot had been laid by Arabi Pasha for the massacre of all the Europeans in Alexandria. It had been the custom of Bro. Ribton and other friends associated with him in his work to go out on Sunday afternoon distributing publications on board the vessels in that port. On the afternoon of this day, Dr. Ribton, accompanied by his daughter and three Italian brethren, went out as usual on this errand. They knew nothing of the riot, which commenced soon after they left their homes, until their return from the ships, when they were surrounded by the mob, and Bro. Ribton, Bro. Rupp, and Bro. Allegretti were immediately killed. Dr. Ribton's daughter Nina miraculously escaped the same fate.*HSFM 38.2*

CHANGE IN LOCATION OF THE OFFICE

Before his return to America, Eld. Haskell rented a new building on the corner of Weiherweg and Belchenstrasse, which was occupied by the office and the mission family soon after his departure. This building was much larger and better adapted to the wants of the work than the one which had heretofore been occupied. It contained a good-sized hall, which was fitted up for public meetings. During the winter which followed, a course of lectures was delivered in this hall by Bro. Erzenberger. It was well attended, and as the result several persons embraced the truth, all of whom were Germans.*HSFM 38.3*

During the spring of the following year, Dr. J. H. Kellogg, who was making a tour of some months in Europe, accompanied by his wife and sister, spent a few days with the mission family at Basle. This visit was a source of real encouragement to the workers here, on account of the practical interest manifested by Dr. Kellogg in the work and in the health and comfort of the workers. During his short visit he introduced some changes in the arrangement of the new building which they had recently entered, whereby its sanitary conditions were greatly improved, and rendered superior to most of the buildings of the city. He also made a careful examination of the case of Bro. Andrews, suggesting such measures as in his judgment might be beneficial in arresting the progress of his disease. He also manifested a deep interest in the case of Sister Over, who for some months had been seriously ill with what proved to be that fatal malady, consumption. The interest of Dr. Kellogg in these cases, as well as in those of many others who improved the occasion of his brief visit to avail themselves of his medical advice, was held in grateful remembrance, especially by Eld. Andrews, who highly appreciated this visit.*HSFM 38.4*

Dr. Kellogg also visited the company of Sabbath-keepers at Naples, and manifested a deep and practical interest in their effort to maintain the truth in that city under circumstances so well calculated to discourage them.*HSFM 39.1*

At the session of the General Conference held in Rome, N. Y., Dec. 7, 1882, it was recommended by this body, in view of the extreme feebleness of Eld. Andrews, and the necessity of his receiving immediate assistance, that Eld. B. L. Whitney and family be sent to join in the work of this mission. In accordance with this recommendation they sailed from New York, accompanied by the aged mother of Eld. Andrews, and her daughter-in-law, Mrs. Martha Andrews, the 28th of June, reaching Basle the 26th of July. They found Eld. Andrews indeed very feeble, being confined most of the time to his bed, and yet by dictation doing a large amount of editorial work on *Les Signes*. From this time he continued to grow more feeble, although he continued his editorial work even to the last number of the paper issued before his death.*HSFM 39.2*

This year also Eld. D. T. Bourdeau and family returned to join again in the

work in this mission. Sailing from New York Sept. 4, he reached Basle Sept. 19, five years after his departure for America. After spending one Sabbath at Basle, he made a tour among the churches of Switzerland, and on two occasions attended the ordinance of baptism. Eleven persons were baptized. On one of these occasions he had opportunity to witness the prejudice which had been aroused on the part of the people in consequence of the work of the Salvation Army. In some instances its members had manifested marked disrespect, and even defiance, toward the civil authorities, and excitement and prejudice had been manifested in a strong degree. This is not the only instance in which our work has had to encounter strong prejudice from this cause.*HSFM 39.3*

THE CONFERENCE OF 1883

This meeting convened at Basle, Oct. 19. A special effort had been made to secure a more general representation than had been present at any previous annual meeting. In addition to a full attendance from different parts of Switzerland, brethren were present from Germany, Italy, and Roumania. The presence of delegates from these latter countries, which heretofore had never been represented at any general meeting, was a feature of interest and encouragement. The financial report showed that the various contributions for the support of the cause during the year were more than double those of any preceding year. This increase was doubtless due in large measure to the earnest appeals of Eld. Haskell on the occasion of his visit the previous year, and the zeal and interest in the work which had thus been stimulated.*HSFM 39.4*

The representatives from Germany made an earnest appeal for help in the work in their field. During a considerable period but little labor had been done in their locality, and while these brethren remained steadfast' in their allegiance to the truth, they were very desirous for public effort to extend the work to others.*HSFM 40.1*

An appeal was also made by the brethren from Italy for a periodical to be published in their language. The removal of Dr. Ribton and others from Naples to Alexandria had exerted a discouraging influence on the work there; but after the return of Bro. A. Biglia, efforts had been made by himself and others to revive the interest in that city, and to unite the efforts of those who still continued to observe the Sabbath. It was judged by these brethren that the issuing of a journal in the Italian language would furnish one of the most efficient means for the propagation of the truth in that country; and in accordance with this conviction they united in making this appeal.*HSFM 40.2*

Bro. Thomas G. Asian, the representative from Roumania, presented also a request from the friends in that country for publications in their language. Bro. Asian had received the Sabbath truth from the preaching of Eld. Czechowski, and though he had not been fully instructed in the truths of the message, he, with some others, had continued during these years to love and cherish the light which they had thus received. He had sufficient knowledge of the French to read *Les Signes*, and had at his own expense translated from the French and published some tracts on the present truth. He was desirous of having a periodical in his own tongue, as a means of proclaiming the message in that country.*HSFM 40.3*

These appeals for the general extension of the work moved the hearts of the brethren present, and a sense of the greatness of the work yet to be accomplished in these countries pervaded the meeting. While it was not in the province of this meeting to grant the petitions from the various countries, they passed resolutions requesting the General Conference to take such action,

and pledging themselves to second, as far as possible, whatever effort might be recommended.*HSFM 40.4*

DEATH OF ELD. ANDREWS

During the weeks previous to the assembling of the Conference, Eld. Andrews failed so rapidly that it became evident that, unless God should graciously interpose in his behalf, his life could not long continue. Although so very weak in body as to be almost wholly incapable of exertion, his mind was clear, and he looked forward with great interest to this meeting of the brethren. For some weeks he had been unusually calm and cheerful, and seemed willing to live or die as God should see fit. He seemed to take a deep interest in the proceedings of the meeting, and experienced a special blessing and relief from suffering on the occasion of a special season of prayer held at the beginning of the Sabbath. On Sunday morning, at his request, a few friends met in his room for prayer, after which he seemed much relieved, but continued to fail steadily until five o'clock, P. M., when he quietly and peacefully fell asleep in Jesus.*HSFM 40.5*

The occurrence of his death under these circumstances, when the demands of the work appeared greater than ever before, seemed like an irreparable loss to the cause. Bro. Andrews had been connected with the mission from its very commencement, and now that he had fallen at his post, the brethren felt deeply the importance of consecrating themselves anew to the work. This was the thought expressed in the resolution adopted by them on this occasion. The last act of his life, performed within three hours of his death, was with trembling hand to assign to the mission the last $500 of his earthly possessions which had not as yet been otherwise disposed of. The following resolution was passed with deep feeling by the Conference :-*HSFM 40.6*

"*Whereas*, Our heavenly Father has seen fit in his providence to lay his hand upon us in the removal from our midst of our dearly beloved brother, Eld. J. N. Andrews, therefore-*HSFM 41.1*

Resolved, That while we humbly and reverently bow in submission to the will of God, we feel that we have sustained an irreparable loss, both personally and in the work, and that in view of this loss we will consecrate ourselves anew to the work to which he gave his life, seeking to follow his example of sacrifice and devotion to the cause of God."*HSFM 41.2*

REORGANIZATION OF THE TRACT SOCIETY

Owing to various causes, principally the feeble health of Bro. Andrews, which had prevented his laboring among the churches, the organization of the Tract Society, commenced in the year 1874, had not been fully carried out. Realizing more fully than ever before its importance and practical value, the brethren were desirous that a thorough organization should be effected in harmony with the plan generally adopted by our American brethren. In view of the fact that complete records had not been kept of the organization already commenced, it was decided that the society should be newly organized; and in accordance with this plan sixty-one persons paid their membership of five francs each. B. L. Whitney was chosen president, and John Vuilleumier secretary. The field represented by the delegates present was divided into districts, and a Board of Directors was chosen.*HSFM 41.3*

In order to effect a more thorough organization of the Tract and Missionary Society, and to increase the interest in this branch of work, a general missionary meeting was held at Chaux-de-Fonds, Nov. 24-26. Seven directors were present, and librarians from nearly all the local societies. In addition to the special instruction given concerning the details of the missionary organization, the brethren were invited to subscribe for copies of the new German paper which it was expected would be published with the beginning of the new year. With the utmost cheerfulness, and without urging, those present subscribed for six hundred and eighteen copies to be used in the missionary work. The regular edition of *Les Signes* was at this time six thousand copies, all of which were either sent to regular subscribers or used in the missionary work.*HSFM 41.4*

Reference has already been made to the sickness of Sister Anna M. Oyer. From the first it was evident that the disease had taken a firm hold, and was making steady progress which the efforts of skillful physicians could not arrest. Her death occurred Nov. 26, and she was buried in the mission lot of the beautiful cemetery of Basle. By her death the mission was deprived of the labors of an earnest and untiring worker.*HSFM 41.5*

The practical importance of the Sabbath-school work was also considered at the Conference, and an effort was made to stimulate greater regularity in this branch of work in the various churches. To aid in securing this end, a Sabbath-school Association was formed, of which B. L. Whitney was chosen president, and E. H. Whitney secretary. An executive committee of five was also chosen.*HSFM 41.6*

During the winter of 1883-4, Eld. D. T. Bourdeau, who had located in the city of Bienne, gave a course of lectures in that city, and also in Tramelan. As the result of these efforts, several persons were added to the companies in these places. A reorganization of these churches was effected, and a Sabbath-school was organized in each locality.*HSFM 42.1*

THE PUBLICATION OF NEW JOURNALS

The recommendation of the Swiss Conference having been favorably received by the General Conference, with the year 1884 the publication of three new journals was commenced in the office at Basle. The *Herold der Wahrheit*, a sixteen-page German monthly of the same size and form of Les Signes des Temps, was the largest and most important of the three. It was designed to fill the same place in the German European work that *Les Signes* was already filling in the French. With a commendable zeal the Swiss brethren, although most of them French, subscribed for a large number of copies of this new paper for distribution among their German friends and neighbors. This good work was undertaken by these brethren with as much interest and zeal as though the new periodical had been in their own tongue. The brethren in Germany also subscribed liberally for clubs of the *Herold*, taking about twelve hundred copies for the missionary work. From the beginning of its publication an edition of five thousand was printed, and of this edition whatever copies were not mailed to regular subscribers were sent out as specimen copies according to the plan adopted with *Les Signes*. This journal met with a favorable reception, and many subscribers were obtained as the result of sending these specimen numbers.*HSFM 42.2*

L'Ultimo Messaggio-"The Last Message"-was the title of a sixteen-page quarterly sheet in Italian. Bro. Biglia remained in Basle for a time after the annual Conference, to assist in the preparation of this new sheet, which was to be the messenger of the present truth to that country which had so long been under the direct dominion of error.*HSFM 42.3*

Bro. Asian had also remained after the Conference to perform a like work in behalf of the journal for Roumania. The preparation of this periodical required especial care, owing to the peculiar accents of this language. But when Bro. Asian returned to his home he carried with him a good supply of the *AdevãrPresent* -"The Present Truth"-for distribution among his fellow-countrymen. An edition of two thousand copies of each of these quarterly journals was printed.*HSFM 42.4*

THE VISIT OF ELD. BUTLER

The laborers in the various missions in Europe, and the brethren and sisters connected with them, were furnished with a new and tangible proof of the deep and practical interest which our American brethren feel in the prosperity and progress of these missions, in the action taken by the General Conference of 1883 in regard to them. Not only were resolutions passed in favor of the extension of the publishing work, but it was also voted that Elds. Butler and Haskell should visit Europe to assist by their experience and personal counsel in the adoption of such plans as would most practically and efficiently place the work on the broader basis which the extent and importance of the field seemed to demand. No action of this body could indicate more clearly the intelligent and determined purpose on the part of our American brethren to secure the most practical advancement of the work in these countries than this resolution to spare these experienced and efficient laborers from the urgent and increasing demands of the cause in that field to make this visit. Their willingness to make this sacrifice was highly appreciated by the brethren in Europe.*HSFM 42.5*

As circumstances prevented Eld. Haskell from joining Eld. Butler in this tour, the latter sailed from New York by the *S. S. State of Nebraska*, reaching Glasgow, Feb. 27, 1884. Eld. Butler was accompanied by Elds. M. C. Wilcox and J. H. Durland, who came to join the English Mission, and Eld. A. C. Bourdeau, who was to engage in the French work in the Central European Mission. After spending a few days in England, during which time arrangements were made for the publication of the new sixteen-page monthly journal, the *Present Truth*, he proceeded on his journey to Basle.*HSFM 43.1*

A general gathering of the laborers of the Central European Mission was soon after held in this city, which was also attended by a good representation of the brethren from various parts of Switzerland. The words of courage addressed to these brethren by Bro. Butler, the plans formed for the carrying on of the work in this field, and the blessing of God which was present in this meeting, made it a season of special encouragement to all who attended. After visiting various localities in Switzerland, Eld. Butler made a tour to the Waldensian Valleys, visited the company of Sabbath-keepers in Naples, and extended his tour to Pitesti, Roumania. This was the first visit of any Seventh-day Adventist to the believers in that country, and it was an occasion of great interest to them. Although in both the latter places his words had to be interpreted twice in speaking to the brethren, first into French and then into Italian or Roumanian, the practical instruction which he gave was listened to with deep interest.*HSFM 43.2*

If the visit of Eld. Haskell marked a new era in the history of this mission, in the revival and extension of the missionary spirit among our people, and in the laying of new plans for individual missionary effort, not less did Eld. Butler's

visit mark a new era in the more thorough organization of the churches and Conference, and in broader plans for the publishing work.*HSFM 43.3*

ORGANIZATION OF THE SWISS CONFERENCE

Although the brethren of Switzerland had held their regular annual meetings for the transaction of business, and although these meetings have been designated in this sketch as Conferences because of their similarity to these organizations among our people, it was found on examination that no regular Conference had been organized, nor had the body of believers in Switzerland been thus recognized by the General Conference. In fact, the work of church organization had not been fully and thoroughly carried out among any of the companies of believers until recently, and it was therefore decided that a thorough Conference organization should be effected according to the plan adopted by our American churches and Conferences. A meeting appointed for this purpose was held at Bienne, May 24-27, 1884, to which all the churches sent delegates.*HSFM 43.4*

There was also a full representation of the brethren from different parts of Switzerland. This was the largest gathering of Sabbath-keepers that had been held in Central Europe up to that time, there being about one hundred and twenty-five present. Under the direction of Eld. Butler, a regular Conference was organized, including the five churches of Switzerland. The churches of Vohwinkel and Solingen presented, through Eld. James Erzenberger who had been recently laboring among them, a request to unite with this Conference. This request was granted. The church at Naples, Italy, represented by Bro. A. Biglia, and the company at Pitesti, Roumania, represented by Bro. Thomas G. Asian, were also received into the Conference at their request. This cordial union of the different parts of the field, irrespective of national lines, a practical illustration of the nature of our message, was a pleasant feature of the occasion.*HSFM 44.1*

Much practical instruction concerning the nature of church and Conference organization and the relation of individuals to the churches of which they are members, was given by Eld. Butler, and an earnest desire was manifested on the part of the Swiss brethren that the work among them should be brought fully into harmony with the system of organization which the experience of years in other countries had proved to be the most practical and advantageous. Fifteen persons were baptized.*HSFM 44.2*

The officers elected at this Conference were as follows: President, B.L. Whitney; secretary, Arthur Borle; treasurer, J. E. Dietschy; executive committee, B. L. Whitney, Albert Vuilleumier, Adémar Vuilleumier. A resolution embodying the sincere appreciation of the brethren and sisters of this Conference, for the visit of Eld. Butler, and also for the previous visit of Eld. Haskell, and expressing their gratitude to the American brethren for their interest thus manifested, was unanimously adopted.*HSFM 44.3*

In addition to the work of organizing the Conference, Eld. Butler presented quite fully his views respecting the importance of the publishing work as one of

the great means for the advancement of the cause in this mission. During his visits in these various countries, he had become deeply impressed with the comparative importance of this branch of the work as a means for the presentation of the truth to the people of Europe. The vast population to be reached, the difficulties in the way of public labor, and the scarcity of laborers prepared to preach the doctrines of the message, were all urged as weighty reasons why intelligent plans should be laid for a large extension of the publishing work. He expressed the conviction that the time was not far distant when a publishing house would be established at Basle, and, in view of this probability, presented the importance of preparing the way for this work to go forward by the donation of means for this purpose.*HSFM 44.4*

These suggestions were received with favor by those present, and when opportunity was given to manifest their practical interest in this work, they responded freely with pledges for a new office of publication. In a short time over 10,000 francs, or more than $2000, was subscribed for this purpose, and the entire subscription during this meeting was not less than $2,500. When it is considered that none of these brethren are wealthy, and that the industry from which most of them gain their livelihood was in a very depressed state, this action on their part may be regarded as very liberal.*HSFM 44.5*

THE SECOND EUROPEAN COUNCIL

Immediately following the meeting at Bienne, the second session of the European Council assembled at Basle, May 28, continuing to June 1. This important meeting furnished perhaps as striking an illustration as any meeting ever held by Seventh-day Adventists, of the inspired declaration that the message is to go to every “kindred, and tongue, and people, and nation.” There were representatives from nine different nations, and the discourses delivered were translated into four languages. Although there was such diverse representation of nationalities, the spirit of unity and harmony which prevailed in the important deliberations and decisions of this assembly showed that the message in all these nations is one, truly uniting all hearts in the great work of preparing a people for the coming of Christ.*HSFM 45.1*

The general relation of this Council to the various missions in Europe, as well as the details of its organization, were more fully defined at this session than at its first assembly; and as the work had been considerably enlarged in all the missions, during the interval between these meetings, a much greater variety of subjects demanded consideration at this time. Owing to the peculiar situation, the affairs of the Central European Mission occupied quite a share of the attention of the Council. A large committee was formed to examine the question as to whether it would be advisable to continue to rent a building for the publishing work, to purchase the one now occupied, or to erect a new building for this purpose. This committee, after having carefully examined the question, reported unfavorably as to renting for a term of years or purchasing the building already occupied, and recommended the erection of a new building.*HSFM 45.2*

In accordance with this recommendation, a fine lot on the corner of Weiherweg and Rudolfstrasse, the site of our present publishing house, was purchased at a cost of 29,361 francs.*HSFM 45.3*

Plans were considered for the erection of a new building on this lot, and while the Council did not take the responsibility of deciding the question of the immediate erection of this building, it was decided to submit these plans to the General Conference Committee, with the recommendation that the building be immediately proceeded with. The action of the Council on this question alone, as will be readily seen, was to have an important bearing on the future work of this mission.*HSFM 45.4*

The further organization of the Council, as decided at this session, provided for the election of an Executive Board of three, which should have the general supervision of the work in all the missions, under the direction of the General Conference Committee. In addition to this, there was to be an Executive Board of three for each mission, and these should have the special oversight of the work in their respective missions. The Executive Board chosen for the Central European Mission consisted of Elds. B. L. Whitney, A. C. Bourdeau, and D. T.

Bourdeau. It was recommended that Eld. A. C. Bourdeau accompany Bro. Aslan to Roumania to labor for a time in that country, and to effect a thorough organization of the believers there.*HSFM 45.5*

At the close of the Council, Eld. Butler immediately returned to America, and the brethren who had enjoyed this interesting and profitable occasion of counseling together, and who had shared much of the blessing of God at this meeting, were soon scattered to their widely separated fields of labor. Eld. A. C. Bourdeau, according to the recommendation of the Council, accompanied Bro. Asian to Roumania, Eld. D. T. Bourdeau soon went to France, where he engaged in a course of lectures at Branges, while Eld. Erzenberger returned to Germany to engage in labor in a new field not far distant from the locality of his former labors.*HSFM 45.6*

At this time Sister Addie S. Bowen who had been for years an efficient worker in the Tract and Missionary Society in America, came to join in the work here. The lack of experienced laborers in this branch of the work, rendered her coming particularly opportune, and her assistance of much value.*HSFM 46.1*

THE NEW PUBLISHING HOUSE

In the latter part of the month of July a telegram was received from the president of the General Conference to go forward immediately with the erection of the new publishing house on the lot which had been purchased for this purpose.*HSFM 46.2*

Word was at once sent to Bro. L. Hansen of Christiania, Norway, a practical builder of large experience, who had been present at the session of the Council and had consulted with the brethren concerning the plans for this new publishing house. He immediately came to Basle and prepared detailed plans for presentation to the Building Department of the city.*HSFM 46.3*

Before permission for the erection of any building can be secured, plans and drawings showing all the details of the construction must be submitted to a commission appointed by the city government, for their inspection and approval. The regulations concerning this are very strict, the city laws regulating the manner in which buildings must be constructed, and describing with great minuteness how every part of the work must be done.*HSFM 46.4*

In addition to this examination by the Building Department, these plans have also to be submitted to a sanitary commission, which has the right to object to any feature of the plan that does not meet their approval. The plans which were submitted by Bro. Hansen, and which had been made according to the instruction of the chief of the Building Department, were condemned by this commission, because the plan for the press room indicated that it was to be built three feet below the level of the street. The ground on which this objection was made was that no room built below the level of the ground was suitable to be employed as a regular work room. Permission to construct the building in this manner was therefore refused. An appeal to the City Council for special permission to construct the press room according to the proposed plan was also refused; but a direct appeal to the sanitary department at last succeeded in removing the objection, and the construction of the building was allowed to proceed.*HSFM 46.5*

Ground was broken in August; but owing to various delays the work on the walls was not commenced until the first day of September. As Bro. Hansen could not remain to personally superintend its construction, a contract was made with one of the largest builders of the city, which specified that the building should be under roof by the first day of November. It was necessary that the building be roofed at that time, in order to be occupied by the first of July, when the contract expired for the building then occupied. The Building Department would not allow the new building*HSFM 46.6*

[Illustration] View of Weiherweg, Basle. Office of *Les Signes des Temps* at the Left. to be occupied until eight months after it was roofed. The work was carried forward rapidly, and although the building was not fully completed at

the last-named date, sufficient progress had been made to allow it to be occupied at that time both by families and by the printing work.

In March, 1885, Bro. H. W. Kellogg came to assist in the purchase and fitting up of the machinery and fixtures for this establishment. His long experience in our central office of publication at Battle Creek made his services in this respect of great value, and his faithful and untiring efforts contributed much to make this new publishing house what it is reputed to be, one of the most complete and best equipped establishments of the kind in Switzerland. Bro. R. H. Coggeshall, an experienced printer who had long been employed in the *Review* Office, accompanied Bro. Kellogg to take the oversight of the printing work in the new office.*HSFM 48.1*

DESCRIPTION OF THE BUILDING

The building is a substantial structure, 46 ft. in width by 76 ft. in length, four stories in height including the mansard, with basement and sub-basement. It is built of stone, the floors being supported by a central partition also of stone, and by heavy iron pillars. The first or main floor is built of iron and brick, so that the basement is thoroughly fire-proof. Broad stone steps lead to the double front entrance of this main floor. The right-hand entrance opens directly into the meeting-hall, which occupies one-half of this entire floor. This hall is plainly but neatly finished, is well lighted, and is capable of seating about four hundred. Underneath the pulpit is a reservoir, which furnishes a convenient baptistry.*HSFM 48.2*

The left-hand entrance opens directly to the main hall and stairway of the office portion of the building. The first door at the left opens into the counting room, or business office, just beyond which is a smaller private office. Immediately in the rear of these is a large room, twenty-one feet square, used as a folding and mailing room, which occupies the remainder of this floor. Ascending the stairway to the second floor, a door on the left opens into the main composing room, a room of the same size as the folding room and directly over it. This room has six large windows opening to the west and north, which furnish an abundance of light so necessary for a room devoted to this purpose. In front of the composing room is the editor's room and library. This room is connected with the main corridor by a narrower one which separates the composing room from two small rooms used for translating and proof-reading.*HSFM 48.3*

Directly across the main hall from the composing room is a large room also used for composing and job work. The remaining portion of this floor is occupied at present with a suite of family rooms; but these are constructed in such a manner that when the increase of the work demands it they can easily be transformed into larger rooms for this purpose.*HSFM 48.4*

The next floor and the mansard are devoted entirely to apartments for the families that furnish homes for those engaged in the work. The attic, a large room well lighted by a central observatory, is used as a store room for publications. Descending from the attic by the hydraulic elevator, which is operated by the regular pressure of the city water works, we return to the basement, the elevator reaching its landing in the midst of the press room. One-half of the entire basement is occupied by this room, which is lighted by nine large windows, opening on the south, west, and north. Here are a large Wharfdale stop-cylinder press, a Peerless job press, a large power paper-cutter, and an improved wire stitching machine. The bindery, which at present occupies a part of this room, is furnished with standing press, perforator, board cutter, job backer, and all necessary tools. This room is connected with the main corridor of the first floor by a stairway, and has large doors opening

directly into the rear yard. The remaining portion of the basement, that directly underneath the meeting-hall, is divided into three apartments by transverse heavy stone walls. The room next to the street is occupied by a fully equipped stereotype foundry. The apartment in the rear, connecting directly with the press room, is used as a store room for paper, while the middle apartment is divided into small cellars for the use of the families that occupy the building.*HSFM 48.5*

From the press room we descend into the sub-basement. Here are the two gas motors which furnish the power for driving the machinery. One of these motors is of two-horse power, the other of double this strength; and they are so arranged that both can be used at the same time if required. All the shafting for the transmission of this power, lies under the ceiling of this room, thus avoiding much dust and noise in the working room. In this sub-basement is also located the large furnace which heats the entire building by means of hot water circulating through pipes and coils in the various rooms. The smoke pipe from this furnace communicates heat to a large shaft located in the center of the building, thus furnishing a good central ventilation for each story.*HSFM 49.1*

All the working rooms are connected by electric bells and acoustic tubes, thus furnishing convenient means for communication.*HSFM 49.2*

The building is admirably situated, fronting to the south on Weiherweg, and to the west on Rudolfstrasse. Across Weiherweg to the south is a large government park, or parade ground. The publishing house is entirely disconnected from any other building, and occupies only about one-third of the lot on which it is situated. The entire cost of the building, including machinery, was more than $30,000, and it is in every way well adapted to the work for which it was designed.*HSFM 49.3*

IN THE FIELD

The results of the labors of Eld. D. T. Bourdeau at Branges, France, during the summer of 1884, were encouraging. The community was largely Catholic; but the people of this faith gave earnest and respectful attention to the preaching of present truth, and showed even less prejudice than the Protestants. He had been led to go to this locality through correspondence with a brother who had embraced the Sabbath from reading *Les Signes*.*HSFM 49.4*

The manner in which the meetings here were conducted illustrates the, custom of the people of this class in many parts of France, and the means that have to be used in order to reach them. The inhabitants of this section are mostly farmers, and the country is not very thickly settled. The soil has been under cultivation for so many centuries that it is necessary to bestow great care upon it in order to secure even a moderate crop. Most of the people are in very moderate circumstances, and have to exercise the greatest economy and diligence in order to live. They work in the fields from four o'clock in the morning to nine in the evening, and during the busy time of harvest are often found in their fields at an earlier hour than we have named.*HSFM 49.5*

As these meetings were held during the busiest part of the season, it was found impossible to commence them be - fore nine o'clock in the evening. The people being scattered, some came considerable distances on foot in order to attend. It will readily be seen that the interest to hear the truth must have been great to lead the people to assemble at so late an hour after their long day's work; and yet meetings were held nearly every evening under these circumstances, and were quite well attended. As the result of this effort, several persons embraced the truth, and were organized into a church before Eld. Bourdeau left for another field.*HSFM 50.1*

From Branges Eld. Bourdeau went to Bastia, in the island of Corsica. In this city a young evangelist of the Baptist denomination had become interested in the Sabbath from reading *Les Signes*, and had begun to observe it. The island of Corsica has about 150,000 inhabitants, all of whom are Catholics except about fifty who have embraced the Protestant faith. The island formerly belonged to the kingdom of Genoa, hence the people all speak the Italian; but nearly all speak the French also. The influence of Bro. Comte, the young evangelist mentioned above, had in a measure prepared the way for the preaching of the message, as he had agitated the question of the Sabbath and conditional immortality among those for whom he labored.*HSFM 50.2*

Although Bro. Bourdeau remained in Corsica less than a month, twelve persons embraced the Sabbath, and a church of eleven members was organized, with all its officers regularly appointed.*HSFM 50.3*

From Corsica Bro. Bourdeau proceeded to visit Naples, Bari, and Barletta, Italy. In the former city he held meetings with the believers, and labored to

encourage them in the missionary work. At Bari he found several persons observing the Sabbath and holding regular meetings on that day, although the company had not been organized. During this visit in Italy, Bro. A. Biglia accompanied Eld. Bourdeau, acting as interpreter for him.*HSFM 50.4*

Bro. A. C. Bourdeau met with decided opposition in his public labors in Roumania. On his arrival at Pitesti, he began meetings in a private house; but the congregation increased to such an extent that it was thought advisable to secure a hall. Here the meetings were attended by a large number of persons; but so much opposition was raised through the influence of the priest, that it became necessary to abandon the meetings in the hall, and return to the private house.*HSFM 50.5*

Special efforts were made to instruct the believers there more perfectly in the truth, and some others were added to their number as the fruit of the meetings. A church of fourteen members was organized, and several were baptized.*HSFM 50.6*

Eld. Erzenberger labored for some time in the city of Gladbach, Prussia, and also gave a course of lectures in an adjoining city. As the result, several persons embraced the truth. In the former city there were quite a number of those who had been among the first to receive the Sabbath under the preaching of Eld. Lindermann. Bro. Erzenberger labored faithfully and with some success to bring these persons fully into harmony with our work; but he was not able to effect an organization among them.*HSFM 50.7*

During the months following the Council, Bro. Albert Vuilleumier had been laboring as a colporter in the cities of Locle and Chaux-de-Fonds. In the latter city he had excellent success in his work, especially in obtaining subscribers for *Les Signes des Temps*. In this city alone he obtained more than one hundred and fifty subscribers. Other colporters had also been laboring in different parts of Switzerland, but no public effort was made during this season. An increased degree of activity had been manifested in the missionary work, and quite a decided advance had been made in the amount of publications issued, as the following figures show:-*HSFM 50.8*

From Oct. 1, 1883, to Oct. 1, 1884, the number of copies of *Les Signes* printed was 62,900; of the *Herold der Wahrheit*, 46,200; *AdevãrPresent*, 23,000; and *L'Ultimo Messaggio*, 14,000; or, in the aggregate, 146,100 copies. The entire editions of *Les Signes* and the *Herold* had been distributed, except those reserved for binding, and quite a proportion of the *Messaggio* and *Adevãr*.*HSFM 51.1*

During the winter of 1884-5, Eld. D. T. Bourdeau gave a course of lectures in Torre Pellice, Italy, which was largely attended. He was assisted in his work by Bro. Adémar Vuilleumier, and several persons were added to the number of the friends of the cause in this valley. At the close of the effort, in which Eld. A.

C. Bourdeau and Bro. Albert Vuilleumier also joined, a church of fourteen was organized.*HSFM 51.2*

ARRIVAL OF ELD. W. C. WHITE AND MRS. E. G. WHITE

Sept. 3, 1885, Eld. W. C. White and family, and Mrs. E. G. White, with her attendant Miss Sarah McEnterfer, arrived at Basle. The visit of Eld. White had been specially requested by the Executive Committee of this mission, in view of the anticipated completion of the new publishing house, and the probable enlargement of the publishing work. This committee had also, in behalf of the brethren and sisters of this mission, extended an earnest request to Sister White to visit Europe, that the cause here might share the benefit of her labors, and of the light which the Lord has so graciously given his people through her instrumentality. In response to this appeal, the General Conference of 1884 passed a resolution recommending that Bro. White visit Europe in the especial interest of the publishing work, and extended an earnest invitation to Sister White to accompany him. In harmony with this recommendation, Sister White, although very feeble, undertook the long journey from California, reaching Basle in a much better condition of health and strength than when she left home. Their arrival was a source of great joy to the friends of the cause in Switzerland, who had for some time anticipated their coming.*HSFM 51.3*

THE SWISS CONFERENCE AND EUROPEAN MISSIONARY COUNCIL

The Swiss Conference assembled Thursday, Sept. 10, 1885, and continued until the 14th. There were nearly two hundred brethren and sisters present, including delegates from Germany, France, Italy, and Roumania. The minutes of the Conference show that it has one ordained minister, seven licentiates, and ten churches, which have a membership of 224. The tithes for the year were 8,235.11 francs.*HSFM 51.4*

The report of the Tract and Missionary Society, which included its work since its reorganization, showed a distribution of 137,039 pages of tracts and books, and 39,920 journals; 9,066 missionary visits had been made, and donations for various enterprises aside from the tithes paid to the Conference amounted to 10,209.22 francs.*HSFM 51.5*

A meeting of the Sabbath-school Association was also held. This Association includes eleven schools, with a total membership of 251.*HSFM 52.1*

The most important feature of this Conference was the deep religious feeling, which increased to the very close. The earnest and practical discourses of Sister White were appreciated by those present, and seemed to take a deep hold upon the hearts of all. Fourteen persons were baptized, and Bro. Albert Vuilleumier was ordained to the work of the gospel ministry.*HSFM 52.2*

This Conference was immediately followed by the third session of the European Council. This session was even more largely attended than the previous one, and as it continued for ten days, a greater number of subjects received consideration.*HSFM 52.3*

Among the practical questions which were discussed at length was that of the use of tents in the European field. The laborers from England reported favorably concerning their trial of this kind of work in their field during the season which had just closed, and strongly recommended the employing of tents as an effective and economical way of reaching the people. The Council, after mature deliberation, recommended their use in the other missions.*HSFM 52.4*

It was also recommended that Eld. A. C. Bourdeau remove with his family to Torre Pellice, Italy, to labor especially in the Waldensian Valleys. In view of the vast extent of the German field and the scarcity of laborers in that tongue, the General Conference was requested to send a German laborer to this field. Much attention was devoted to the question of colporter and canvassing work, and during the session a special class for the instruction of the colporters present was held.*HSFM 52.5*

Soon after the close of the Council, Eld. A. C. Bourdeau removed to Italy, to continue the work there. His wife, however, was unexpectedly detained at

Basle by the rapid decline of her daughter, Sister Edith Andrews. Sister Edith had been in delicate health for several years, and on the return of Eld. Butler had accompanied him to America in the hope of restoration to health by a period of treatment at the Sanitarium. During her sojourn there she suffered from severe and repeated hemorrhage of the lungs, and grave fears were entertained that the malady would terminate speedily and fatally. Under the most assiduous care and skillful treatment, however, she rallied, and at the end of nine months returned, seemingly much improved. This improvement, however, proved to be only apparent, as not many weeks elapsed before it was evident that she was again declining.*HSFM 52.6*

Soon after the Council she was seized again with severe hemorrhages, and from this time the progress of the disease was marked and rapid. Her death occurred Dec. 24, 1885, about nine months from the time of her return from America. Thus the three who crossed the ocean together on the occasion of Bro. Andrews' return from America, and who shared together the labors and anxieties of the work, are now lying side by side in the mission lot, awaiting in hope the coming of Him to whose service their lives have been devoted.*HSFM 52.7*

Eld. D. T. Bourdeau, who had been located for some time in the city of Geneva, commenced here, during the winter which followed, a course of lectures in which he was joined later by his brother. At the same time Eld. Erzenberger, assisted by Eld. Albert Vuilleumier, carried on a similar effort in the city of Chaux-de-Fonds. The General Conference, in response to the request of the Council, sent Eld. L. R. Conradi, who had been laboring successfully among the Germans of America, to the assistance of the German work in Europe. As a public effort had been commenced in the city of Lausanne, whose population includes a number of thousand Germans, it was decided that Elds. Conradi and Erzenberger should join Bro. Bourdeau in the labor there. Courses of lectures were conducted in both French and German simultaneously. These closed with the baptism of twenty-two persons and the organization of a church.*HSFM 52.8*

The recommendation of the Council in favor of tent work led to the purchase of two tents, one of which was pitched in St. Germain, Italy, by Eld. A. C. Bourdeau and his assistants; the other at Nîmes, France, by Elds. Bourdeau, Erzenberger, and Vuilleumier.*HSFM 53.1*

After the close of the effort at Lausanne, Eld. Conradi, in answer to many and urgent appeals from those in Russia who had become interested in the truths of the message by reading our publications, started on a tour through that vast empire. Thus the living preacher has gone to the farthest country of Europe.*HSFM 53.2*

REVIEW OF THE WORK

As we look over the history of the work during the years since the establishment of this mission, and review what has been done in this field to the present time, we feel thankful for what has already been accomplished in preparing the way for the final and extended proclamation of the message in these great countries of Central Europe. There is abundant reason why the friends of the cause should rejoice at what God has already wrought, and should take courage for the future. The Providence that overruled in the planting of the work here, and that has guided thus far in the preparation of the agencies by which the great conflict in behalf of the present truth shall be carried forward, will continue to lead on until the message shall triumph in the successful accomplishment of its work, and a people who shall be prepared for the return of their Master shall be called out from among these nations.*HSFM 53.3*

Although the progress of the cause has been slow,-at times almost imperceptible,-progress has nevertheless been made, and a good foundation has been laid for future advancement. If the reader will refer to the accompanying map, he will see on the broad extent of the countries embraced within the limits of this mission special dots and crosses placed here and there. These mark the location where there are little churches and companies of believers whose hearts are true to the great doctrines of the message. They have accepted the truth under great difficulties, oftentimes greater than those encountered in other countries, and hence they know from experience what obedience to the truth costs. They are desirous that the precious light they have received shall be imparted to others. They are anxious to witness the prosperity of the truth, and are willing to sacrifice for its advancement. Thus a light has been kindled in these countries which will not cease to burn till it shall have resulted in the illumination of many souls.*HSFM 53.4*

A score or more of laborers are working in the different branches of the cause and in various parts of the field. Although all that measure of success which might be desired has not attended their efforts thus far, yet they have not been without encouraging results. Periodicals and publications have been scattered here and there, and as the result there are some to-day rejoicing in the light of the truth who could not have received it had it not been for those who have taken an interest to prepare it in their own tongue and send it to them. These in turn are preparing to become missionaries to carry the light to those around them.*HSFM 54.1*

In order to the proper dissemination of the present truth among the various nationalities who do not speak the English tongue, the office of publication has been established at Basle. This office is already well equipped for its work, and has a capacity for doing tenfold what has been done up to the present. Already some of our standard works are being issued and scattered in the

principal languages of Central Europe. The progress in the work of publishing has been especially slow; but the experience which has been gained will be of value in the future, while what has actually been accomplished will enable us at once to put before the world in these foreign languages thousands of copies of some of our most important doctrinal works.*HSFM 54.2*

Such are some of the things already accomplished in the progress of the work in the Central European Mission, -things for which we as a people have reason to be thankful and take courage. On the other hand, it is well to remember that the work is but fairly begun. The foundation, it is true, has been laid, but the structure has yet to be built upon it.*HSFM 54.3*

The reader who has carefully noted the facts brought out in this imperfect sketch will readily acknowledge that there are in the conditions and customs of the people many serious obstacles to be encountered in the work here which are not met with in some other fields. These have naturally made the work slow and laborious. Although something has been accomplished, there remains much more yet to be done. Those who will take the pains to examine the map, will notice in how few localities the truth has as yet found lodgment, how many hundreds of cities there are, with their teeming thousands, where the message has not as yet been proclaimed, how many millions there are still who have not heard that there is such a thing as the third angel's message! Indeed, he will find whole countries, with their immense population, where there are not, so far as we know, any representatives of the truth. There are within the limits of this mission whole nationalities in whose tongue there has not as yet been published a single tract or periodical on the present truth. How vast then is the field still before us!*HSFM 54.4*

And even in those fields which have been entered how much yet remains to be done! The faithful brethren and sisters who have already enlisted in the good work need to be educated, trained to become light-bearers to their friends and neighbors, and to act their part in the extension of the message. In no portion of the wide harvest field is individual effort in the missionary work more necessary than in this mission, which comprises such a variety of languages, and so many millions of people. The actual extent of the field is not easily computed, but some comparative estimate may be formed from the fact that it comprises a population more than five times that of any other mission established by our people, and more than four times that of the United States. How are these millions to be warned? The difficulty of reaching the people by public labor is much greater here than in any other field yet entered, while the opportunities of access to them through our publications is more nearly the same as in other fields. Both these considerations,-the vast numbers to be reached, and the practicability of using our publications as a means to this end,-present the strongest reasons why the rank and file of the believers in these countries should be most thoroughly educated to become efficient helpers in the great work to be done. Is a thorough missionary organization

necessary for the prosperity of the work in America? Then in a much more urgent sense is it the demand of the European field.*HSFM 54.5*

NEED OF TRAINED LABORERS

The score of workers already in the field ought to have their ranks recruited to more than tenfold their present number, and then all these laborers need to be trained and disciplined that they may labor in the most effective manner, and that they may know how to meet with courage and fortitude the peculiar difficulties and perplexities of this European field.*HSFM 55.1*

An army of canvassers and colporters is needed to put in circulation the publications which our new publishing house is capable of supplying. These laborers must be thoroughly educated, for certainly theirs is no easy task. It is, on the contrary, one which requires tact, discernment, and perseverance, in addition to a thorough knowledge of the truth, and ability to present it in a plain and simple manner so that it may be comprehended even by those who oftentimes are surprisingly ignorant of the simplest truths of the gospel. Not only is there an urgent demand for this thorough general education of the various classes of laborers, but there is also necessity for a special training of workers for each of these different nationalities. Each of these countries has its peculiarities other than the diversity of tongue, and men must be trained to understand and to meet these peculiarities if they would be successful in these various fields. How is the message to go to these “nations, kindreds, tongues, and peoples,” unless men and women are thus educated?*HSFM 55.2*

This work of education in these various languages, and among these diverse nationalities, is no slight or easy task; but it is one which must be accomplished before the work shall be placed on the true basis. Where are the men and women of experience, who, with an earnest love for souls, will devote themselves to the preparation necessary to become the trainers, the educators, of those of various nationalities who desire to become capable workers in their respective fields? It will require those who have had mature experience in the working of our cause, to give the right mould to the work among all these nationalities. Where are those who are qualifying for this task, at once so delicate and so important? Truly it may emphatically be said that the work is but fairly begun.*HSFM 55.3*

But let it not be forgotten that there is abundant encouragement to labor on. What has been accomplished shows what can yet be done with the blessing of God. Those who have already accepted the unpopular truths of the message, and who stand to-day as the tried and faithful friends of the cause, are witnesses that there are in these nations honest souls, who, despite all personal loss or sacrifice, will be loyal to their convictions of duty, and to their allegiance to the work of God.*HSFM 55.4*

In Germany the few friends who have received the light have for years anxiously desired to see the truth proclaimed to their countrymen. Although their hope has been long deferred, they have stood steadfast in their faith, in the midst of discouragements, and in a great measure disconnected from

those of like faith. That they have remained thus loyal under these discouraging circumstances, and have still continued their efforts for the extension of the truth, shows that they have a sincere and abiding love for it. But is there not reason to believe that there are thousands of their nationality who would with equal willingness accept the light, and prove equally faithful in their obedience to it, were it brought to them? Will not this country, which acted so prominent a part in the Reformation of the sixteenth century, prove also a fruitful field for the last great work of reform? And if so, where are the men and women who are educating themselves to assist in extending the work into this broad field? Are there not those of this nationality in America, young men and women, who feel constrained to qualify themselves to help in the work of carrying this last message to the land of their fathers?*HSFM 56.1*

In Italy also, amid the darkness which religious despotism and superstition have brought on this fair land, the truth has found honest, loyal souls who have stood firm and unyielding amid persecution and difficulty. Are there not others whom it will yet search out, and who, when found, will rejoice to be the bearers of the good tidings to those who still sit in darkness? France, notwithstanding its well-nigh universal skepticism, has furnished and will furnish its share of faithful, noble witnesses for the truth of this day, as she has done in past generations. It will require patient, untiring labor to search them out, but in the end they will shine as stars in the crown of rejoicing of those who faithfully devote themselves to this work, and labor with unselfish zeal in the closing efforts for the Master.*HSFM 56.2*

The demand of the hour is that the work go forward. The work is indeed great, but the time is short, and therefore the greater earnestness and activity are required. There are difficulties to be encountered, but courage and faith in God will meet and surmount them. Laborers who are thoroughly educated and trained are needed in order that the best results may be secured; but God will bless and prosper the effort to intelligently supply these requirements of the work. When this need shall be met, and when, feeling their dependence on the divine aid for the successful accomplishment of the great task before them, laborers shall go forth clothed with the power of the Holy Spirit, then will the message prosper as it has not prospered in the past. Under the promised outpouring of the Spirit, these nations will become enlightened with the glory of the message, and in its final triumph some will be gathered from them all as sheaves for the Master's garner. "And they that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."*HSFM 56.3*

THE SCANDINAVIAN MISSION

EARLY SCANDINAVIAN SABBATH-KEEPERS

IN 1850, Bro. A. Olsen moved to America, from the vicinity of Christianssand, Norway. Before leaving Norway he with others had had his attention called to the Sabbath question by a preacher from Sweden, and their minds were much exercised on the subject. At the same time they ceased to feel satisfied with the State Church and its dead formalities. Their souls were longing for truth, for spiritual food. This with other reasons led them to remove from Norway. It seemed to be impressed on their minds that there was light awaiting them in America. On coming to this country, they settled in Oakland, Wisconsin. Here they joined the Methodist church. This was an advance step, and in taking it they experienced the blessing of God; yet they were not satisfied; the subject of the Sabbath continued to trouble them. When the minister at church spoke of Sunday morning as the holy Sabbath morning, it did not seem right to them. Thus the subject worked on their minds until they decided to give it a careful examination; and the result was that they became fully convinced that the seventh day is the only Sabbath ordained of God.*HSFM 57.1*

Opposition was already strong against them, and they had nothing to rely upon but their God and their Bible; but they decided that they must obey God rather than men. The first Sabbath meeting was attended by four adult persons,-Bro. and Sister Olsen, and Sister Olsen's brother and his wife. After awhile, however, the two latter gave up the Sabbath. But the number of Sabbath-keepers soon increased, so that in about two years eight families had begun its observance.*HSFM 57.2*

At this time the subject of baptism by immersion began to be agitated among this little company, and to many it was as difficult to accept this truth as the Sabbath. Indeed, some who had begun to keep the Sabbath went back at this point. But in other cases this was the opening wedge which made a way for the present truth to enter. About the year 1855 or 1856, Eld. Waterman Phelps, who was then laboring in Wisconsin, held a series of meetings among the Scandinavian Sabbath-keepers. The work moved very slowly; for none of the older Scandinavians, and only a few of the young people, could understand any English, and there was no regular interpreter. Those who could understand a little would whisper it to others. Of course this caused some confusion in the meeting, but it was the only way in which the truth could be made intelligible to that people, and the blessing of God attended the effort. From this time the work advanced more rapidly, a number of American Sabbath-keepers joined in the Sabbath meetings, and the services were conducted in both English and Norwegian.*HSFM 57.3*

When the question of organization was introduced, there was a great struggle, and many of the American members of this company, who had held age-to-

come views, withdrew, while the Norwegian brethren all embraced the whole message, and united with the Seventh-day Adventists. The church in Oakland, Wis., has never been a very large one, but its members have been faithful, and have been liberal in sustaining the cause. Four of Bro. Olsen's sons have entered the ministry, and are proclaiming the third angel's message. We have found no history of Scandinavian Sabbath-keepers at an earlier period.*HSFM 58.1*

ELDER MATTESON'S CONVERSION AND EARLY LABORS

IN 1862, John G. Matteson, a young Baptist minister who had come from Denmark only a few years before, received light on the immortality and kingdom questions through papers and books published by the First-day Adventists; and in the fall of the following year he embraced the Sabbath. He was at this time living at Poy Sippi, Wis., and it was here that his attention was called to the subject of the Sabbath through the efforts of Bro. P. H. Cady of that place. Bro. C. had carefully preserved his old *Reviews*, and had lent them to a Danish brother, who, in turn, lent them to Eld. Matteson. These papers contained the reply of J. M. Aldrich to the "Fifty Unanswerable Arguments against Seventh-day Sabbath-keeping." This established him on the Sabbath question. The reading of Eld. Waggoner's "Refutation of the Age-to-Come" helped him out of the labyrinths of the age-to-come theory, and he soon began to preach the doctrines he had embraced. When Eld. Matteson visited Bro. Cady, and after presenting many objections to the Sabbath doctrine, confessed that he had become fully satisfied that the seventh day is the Sabbath, and declared his intention to keep it, Bro. C., who for years had stood alone, and had longed for friends of like faith, shed tears of joy that God had heard his prayers, and blessed his efforts to bring precious light to other minds.*HSFM 58.2*

Late in the fall, Eld. M. walked forty miles to become acquainted with the brethren of the Mackford church, and to attend their quarterly meeting. He was much strengthened by this visit, and encouraged by the love and union that he found among the brethren. During the next six months he labored earnestly among his former friends in the vicinity of Poy Sippi, and from thirty to forty began to keep the Sabbath.*HSFM 58.3*

During the next four years, Eld. Matteson traveled most of the time, preaching principally to the Scandinavians, and a goodly number of churches were raised up in Wisconsin and Minnesota. Later he labored also in Iowa and Illinois. In those days these western Conferences were not very strong, and many of the American brethren had but little confidence in foreigners; and for the four years' labor, Eld. Matteson received but twenty dollars from the Conferences. The donations from the friends for whom he labored were scarcely sufficient to meet his necessary expenses, and sometimes he was forced to borrow money in order to reach his field of labor; but the Lord sustained him, and blessed his labors. His wife worked hard, and they lived very economically; and she never called him home from his field of labor on any consideration, although he was sometimes absent from home from six to fifteen months at a time.*HSFM 58.4*

OTHER MINISTERS

The first active preacher who joined Eld. Matteson in the Scandinavian field, was Eld. J. F. Hanson, a Baptist preacher of Freeborn County, Minnesota. Eld. Matteson went to his home, and after a short conversation about spiritual things, asked him to take his Bible, that both might turn from text to text, and ascertain, if possible, which had the most Bible evidence to sustain his belief. The questions especially considered were the Sabbath, and the immortality of the soul. This investigation was continued until Eld. Hanson acknowledged the truth, and both he and his family embraced it.*HSFM 59.1*

Another man in the same vicinity, Bro. H. Rasmussen, was gained in the same way. The Bible reading with him was continued till midnight, and he at once became a Sabbath-keeper, although he had been so much prejudiced by evil reports that at first he would not ask Eld. Matteson to come in, and the conversation was commenced across the fence, Eld. M. standing in the road.*HSFM 59.2*

Eld. Hanson had preached some among the Baptists, and he soon became a zealous advocate of the truth. Through his earnest labors, many Scandinavian Sabbath-keepers have been raised up in Minnesota and other States.*HSFM 59.3*

At quite an early date, Bro. O. A. Olsen gave himself to the work of preaching the present truth. His opportunities for obtaining an education had been very limited. He was but a small boy when his parents left Norway. They had but limited means, and in removing to a new country, they experienced the usual hardships and struggles of early settlers. Ole was the eldest of the children, and his help was much depended on at home. While this gave him a practical experience, and developed traits of energy and perseverance, it afforded but little time for a school education. In his first efforts to present the truth he met many discouragements, and was for the time being led to give up the thought of becoming a laborer. But he could not free himself from the conviction that it was his duty to devote his life to this work. Through persevering effort, and the help of God, he conquered difficulties and embarrassments, and the Lord has blessed his labors among both the Scandinavians and the Americans.*HSFM 59.4*

At a later date, Elds. Lewis Johnson, O. A. Johnson, and others united in the work, and they have since taken an active part in preaching the third angel's message among the Scandinavians in America.*HSFM 59.5*

EARLY PUBLISHING

By the year 1872 there were several hundred Scandinavian Sabbath-keepers, and as but few of these could read the English readily, it was urged that a Danish-Norwegian paper should be published for them. Accordingly the *Advent Tidende* was begun at the office of the *Review and Herald*, as a 24-page monthly, edited by Eld. Matteson. The following year it was enlarged to a 32-page monthly. This was the first periodical issued by Seventh-day Adventists in any other than the English language. It had been previously proved by Eld. M. that the Danish-speaking people would read a paper advocating the present truth. While living at Poy Sippi he issued a monthly paper written by hand, and containing about twenty-four pages of foolscap. There was only one copy of this paper, but it was put into a cover bearing the names of the subscribers, and stating how long each could keep it before sending it to the next person named on the list. Each paid a certain sum for the privilege of reading it. This paper was received with so much favor that it was continued about one year. There had been a few tracts printed in the Norwegian, through the efforts of Eld. Matteson, before the publication of the *Tidende*; and as the circumstances give us a good lesson in perseverance, we mention them.*HSFM 59.6*

Feeling deeply the need of tracts on the present truth, Eld. M. wrote one on the Sabbath question, and went to Battle Creek to get it published. At first he met with but little encouragement. It was at the time of Eld. White's long sickness, and those conducting the business of the Publishing Association had not had much experience in the work, nor did they appreciate the wants of the cause in all its branches. The Association had issued one or two books in German, and one in Holland, which were not being used, but were a burden on their hands, and they did not wish to be bothered with any more foreign work. But Eld. Matteson could not give up the thought of having the tract printed. He prayed much over the matter, and finally asked permission to go into the type room and try to set the tract himself. The managers consented; but when he asked the foreman for help and instruction, he was told that it would only be a waste of time, because as he knew nothing of type-setting, he would make so many mistakes that the work could not be used. But he was furnished a book giving some directions about the work. He studied this earnestly, and every day prayed that the Lord would help him learn to set type; and before long he had the pleasure of sending out to his countrymen a tract on the Sabbath question.*HSFM 60.1*

The publication of the *Tidende* marked a new era in the Scandinavian work. The publications greatly aided the ministers in teaching the truth, so that in 1877 there were about eight hundred Scandinavian Sabbath-keepers in America. But this was not all. Quite a number of tracts and papers had been sent to the Old World, and there were four or five persons keeping the Sabbath in Denmark, and others were studying their duty on this point. These

united with their friends in America in urging that some one be sent to teach the truth in Scandinavia. As Eld. Matteson was the oldest and most experienced laborer among the Scandinavians, it was natural that he should be selected to open the mission in Northern Europe. In answer to the requests and advice of his brethren on this point, he wrote, March 23, 1877, to the President of the General Conference, as follows :-*HSFM 60.2*

"Dear and much esteemed Brother: I think the time has come when I must get ready to go to Denmark to labor in the interest of the last message.... Eld. Haskell has advised me to go, and thinks that the time has come when this move should be made. The leading brethren among our countrymen are very anxious to have me go this spring. There are two hundred and sixty *Advent Tidendes* that go to Denmark monthly, and about sixty to Norway. We frequently receive favorable letters from Denmark, and some are keeping the Sabbath there.... Our Danish-Norwegian people have alreadydonated and sent to the office at Battle Creek, about $200 for this mission, although we have made no call for money. I think the best time to go would be about May." Being assured of the sympathy and support of both the American and the Scandinavian brethren, Eld. Matteson arranged to sail, with his wife, in May. He found homes for his children among faithful brethren in Oakland and Neenah, Wis., not knowing how long he might be absent. His eldest daughter he never saw again.*HSFM 60.3*

Of his first labors in Denmark, and the subsequent growth of the mission work in Denmark, Norway, and Sweden, we give the following, prepared by him for this sketch.*HSFM 61.1*

A MISSION OPENED IN DENMARK

VEJLE

ON the 6th of June, 1877, we arrived in this place, a city in the southern part of Jylland. There being a few interested ones here, we hired a small room, 8x10, and visited the friends who lived in the vicinity. About fourteen miles from Vejle, I found three families keeping the Sabbath, while others attended the Sabbath meetings. I held several meetings here, and on Sunday about thirty came together, who gave good attention to the word spoken.*HSFM 61.2*

One Sunday I spoke in the Methodist chapel at Vejle, on the second coming of Christ. There was a large congregation, and the people were much interested; but this door was soon closed, and the leader was reproved by his superiors. I met so much opposition here, and had so little means, that I did not venture to hire a hall. During our stay at this place I published a small hymn book, which afterward proved very useful.*HSFM 61.3*

ALSTRUP

At the invitation of a friend who had read our papers, we soon went to Alstrup, a small country place in the northern part of Jylland. Here we remained during most of the fall and winter. We made our home with the people, staying awhile with one family, and then with another. After a time we made arrangements with a gentleman to build a house which we could rent of him for a meeting-hall, with a small room in the second story for us to live in. Although perfect strangers when we came to the place, we had by this time gained a number of friends; and though they were not Sabbath-keepers, they hired this house, when finished, to hold meetings in for five years.*HSFM 61.4*

A remarkable interest was manifested by the people in this vicinity. In the busiest summer season they left their work and came to meeting at five o'clock in the afternoon, three or four times a week; and sometimes we had two meetings a day. For awhile we met in private houses. The largest ones in town were open to us, and the people would fill all the rooms, and gather about the doors. When these places became too small, we occupied the barns. On Sunday from a hundred and fifty to two hundred people would congregate, while the attendance at the church was sometimes only from six to twelve persons.*HSFM 61.5*

We held meetings also in many of the neighboring towns and villages, and the people would crowd together to hear the preaching. In some places I would stand on a box walled in by the crowd, leaning with one hand on the shoulder of the man who stood nearest, while I held the Bible in the other. Often my head reached nearly to the ceiling. The windows could seldom be opened, and the crowd would extend through the entrance hall and outside door, allowing but little circulation of air.*HSFM 61.6*

Only a few in the vicinity of Alstrup embraced the truth, though the people are still anxious to hear when I come into the place.*HSFM 62.1*

TYLSTRUP

In the latter part of the winter I began a series of meetings in the country, six miles from Alstrup, on the opposite side of a large marsh. As the distance was much greater by the road around it, I often walked across the marsh. At first it was frozen over, but afterward the ice broke in many places, so that I had to wade through the water, often becoming very wet and much exhausted before reaching the shore. I labored earnestly in this place. The people were degraded, and many of them given to drunkenness, yet there were some who accepted the truth. In the spring, several were baptized. This caused much opposition. My life was threatened, and in various ways we were hindered in our work. I had to apply to the police for protection, which was promptly given.*HSFM 62.2*

In this place, as well as in the vicinity of Alstrup, the priests sometimes came to our meetings in the barns, to oppose our work. At these times the attendance was much larger, and the discussions with the priests always helped the truth. On one occasion a priest came with three school-teachers. We agreed that he should question me about our faith as much as he wished, and that I should answer. Then I was to have the same privilege of questioning him. After awhile he had nothing more to ask, and my turn came. He soon acknowledged that some of the points on which I questioned him were too deep for him, that he had never thought over them, and could not fathom them. At the close of the meeting I spoke of Christ and his tender mercies, and he listened with interest, while tears came into his eyes.*HSFM 62.3*

FANÖ

During the fall of 1877 I went to Fanö, a small island off the west coast of Denmark, and afterward visited the cities on the west coast. At Norby, the only village on the island, I hired a hall, and a goodly number attended the meetings. The authorities tried in every way to hinder my labors, but without success. When forbidden to take up collections, I requested one of the citizens to do so in my place, and all my expenses were met, except my time. When ordered not to sell tracts, I gave them away, and told the people they were at liberty to contribute in return as they thought best. No church was raised up here, yet some are rejoicing in the truth to-day who then first heard it.*HSFM 62.4*

RINGSTED

In the summer of 1878 we visited Själland, where a few in the vicinity of Ringsted had become interested through reading. Our meetings here were not largely attended, yet some took their stand on the truth, and a small church of Sabbath-keepers was organized. This church now numbers over thirty members, but they are quite scattered.*HSFM 62.5*

NORWAY

In September I went to Norway, having been urged to come to Christiania by a man of some influence who had become interested by reading our books. Here I rented rooms for a year for meeting and housekeeping, intending to make this place our home for that time. Then I visited Trondhjem, Bergen, Stavanger, and some other places, holding a few meetings in each place. I found the people in Norway far more religiously inclined than those in Denmark; they are much less tainted by German and French infidelity, and are not so much given to pleasure-seeking. I found also that in this country no restrictions are placed upon preaching, printing, or the sale of books and tracts. What I learned on this trip convinced me that Norway was the best field of labor, and I was satisfied that Christiania should be made the center of our future work.*HSFM 62.6*

[Illustration] View of Christiania, looking toward the King's Palace.

About this time the two Brn. Brorsen arrived in Denmark to assist in the work. Through their labors the mission in northern Jylland was extended farther east, and here we have ever since found the best field for our work in Denmark.*HSFM 63.1*

OUR WORK IN CHRISTIANIA

I now felt free to locate in Norway; and in October, 1878, we moved to Christiania. We had a suite of four rooms which we could use for meetings. The largest room and one adjoining it were seated, and when the large folding doors between the rooms were opened, and I stood in the middle one, the preaching could be distinctly heard in all. On the second Sunday the meetings began. I had advertised in three papers, and put up handbills announcing the subject to be presented,-the second coming of Christ. The people began to come an hour before the time, and continued to come until they filled all the rooms and the stairs, while many who could not find entrance had to go away. They crowded together, leaving barely room for me to stand, and listened with marked attention, without seeming to become weary from standing. Thus they continued to fill the rooms, evening after evening.*HSFM 63.2*

The interest being so great and steady, I anticipated a long battle, and went slowly, explaining the prophecies and mingling in practical discourses; taking care to have a new and distinct subject every time, yet to connect one subject with another, also to point out the next, and thus keep up the interest. We continued to occupy our rented rooms during the week, but found it necessary to hire halls for our meetings on Sunday.*HSFM 64.1*

January 1, 1879, I hired a gymnasium to use every Sunday evening for three months. Here was room for six hundred people, but they crowded in and filled up every available space, so that there were often more than one thousand present.*HSFM 64.2*

Our expenses for halls and house rent, advertisements, seats, etc., were all met by donations. Now and then I spoke to the people in regard to the matter, encouraging them to help us. Two contribution boxes were placed at the entrance, and at the larger meetings we had two, and sometimes five men with plates stationed in different parts of the room, where all could see them, ready to gather up the donations at the close of the service; and I called attention to them before dismissing the congregation. Before each meeting, our tracts and papers were offered for sale, one brother being stationed at the door for this purpose, while others went around with them among the people; and again after meeting, we all sold what we could.*HSFM 64.3*

On the holidays, such as first and second day of Christmas, Holy Thursday, Good Friday, and first and second day of Easter, I gave the people an opportunity to donate especially for the preacher, this being an ancient custom here; and on such occasions they would give silver and bills. These donations have sometimes amounted to from $25 to $35 at one meeting. I still follow this plan, and do the same also at the close of a series of meetings, whenever I have preached in a place a week or more, taking care to state, a day or two beforehand, that there will be an opportunity, at our last meeting, to help defray the expenses of the minister. In order to get any help in the old

countries in sustaining our work, it is necessary to gather up all the little rivulets.*HSFM 64.4*

OPPOSITION

For several months I said nothing directly about the immortality question, because the people were greatly prejudiced against this doctrine, while they did not object so much to the Sabbath, at least not in theory. Several persons had begun to keep the Sabbath, but no one had as yet opposed us. Then a small leaflet was scattered all over the city, containing an appeal to the shepherds of Christiania, inquiring if they were blind watchmen or dumb dogs that could not bark, since they said nothing against this new doctrine. Two opposition sermons were now preached by a venerable old priest. He told the people that they need not be alarmed; for that kind of doctrine would never be believed by the multitude, as it involved too great a cross. He also stated that the Sunday-Sabbath was introduced by the church, and was a matter of expediency, and that no stress should be laid on Sunday-keeping.*HSFM 64.5*

Other persons now began to make a great ado to arouse the prejudice of the people. They said that our views in regard to the prophecies and the Sabbath were not so dangerous, but that we denied the doctrine of eternal torment, teaching the final destruction of the wicked, and this was an awful heresy. Thus it became necessary to introduce the immortality question and discuss it thoroughly.*HSFM 64.6*

At this time Mr. Isaacsen, a Methodist minister, gave a series of lectures against our views. He had a large hall, and drew crowds of people; but I did not go to hear him, fearing that a debating spirit would be aroused in me, which would hurt the work. He also wrote a series of articles against us in a daily paper, to which I afterward replied in the same paper. Mr. Isaacsen became very personal and abusive in his attacks, and he was therefore invited, in the presence of witnesses, to enter into a public discussion. For some time he would give no answer, but at last a decided refusal came in one of the daily papers.*HSFM 65.1*

Our work in Christiania was spoken of in all the public papers, and rumored all over the country. The general impression was that we taught some truth and much error, but were so skillful in the use of the Bible that it was useless to try to oppose us. Consequently no one in Norway has ever offered to discuss with me.*HSFM 65.2*

OTHER LABORERS

During the winter, Bro. Andrew Brorsen assisted in the work at Christiania, but in the spring he returned to America, while his brother Knud continued to labor in Denmark. The brethren and sisters in Christiania took a lively interest in distributing tracts and papers. Sometimes they sold them on the streets and in public places, and sometimes they went from house to house with them. Thus our publications and our work became quite well known. Some young men gave themselves especially to this work, among whom was Bro. Rosqvist, who afterward preached the message.*HSFM 65.3*

In the spring of 1879, Bro. J. P. Jasperson and his wife came from America to help in the work, and they brought our children with them. During the summer, Bro. Jasperson labored some in Christiania, and during the fall and winter in Skien, where he was assisted by Bro. Rosqvist. The following summer he went to Denmark, and labored principally in Själland, encouraging the brethren, and bringing a few new ones to accept the truth. In 1881 he returned to America.*HSFM 65.4*

A CHURCH ORGANIZED

Some fifty persons in Christiania had begun the observance of the Sabbath, and the Sabbath meetings were often attended by more than a hundred persons. June 7, 1879, a Seventh-day Adventist church was organized, with thirty-eight members. I was elected elder, but before acting in this capacity I had to appear before the authorities, and under oath present a declaration of our faith. The church was then acknowledged as a Christian church, and I was permitted to officiate as elder, that is, to baptize, and administer the Lord's supper. Those who administer these ordinances without such acknowledgment from the authorities are liable to be fined.*HSFM 65.5*

These were very stirring times. We were attacked by the priests, and this caused us to rejoice; for the truth always shines more clearly when it meets with opposition. About eighteen hundred persons attended our meeting in a large hall in Klingenberg.*HSFM 65.6*

A PERMANENT PLACE FOR MEETINGS

All other methods of opposition having failed to stop our work, a general effort was now made to crowd us out of every hall large enough to hold our congregations. The power of the influence of the clergy, in a matter of this kind, can hardly be appreciated by our brethren in the New World. But so difficult did it become to obtain a suitable place for our meetings, that we at last thought of buying some property that we might control a meeting-hall.*HSFM 66.1*

We found in a favorable location, an old building of considerable size, which was offered on very easy terms. Part of this could be fitted up for a meeting-hall, part for the printing work, and there would then be much room that could be rented for workshops and for family living-rooms. A large lot accompanied the building, which it was thought could be sold for building purposes.*HSFM 66.2*

In February, 1879, a Building Association was formed, and this property was purchased for $14,580. The payments were to be made in semi-annual installments, extending, if we desired, over a period of thirty years. This looked like a great undertaking; but we had confidence in the cause, and faith that the Lord would help.*HSFM 66.3*

Up to the time when the new buildings were erected, the rent obtained for the lot and for rooms in the house more than paid the interest and running expenses. To meet the payments on the principal, each member contributed fourteen cents a week; afterward shares were issued by the Building Association, at $5.40 each. The prospect of meeting the yearly payments sometimes looked dark until a few days before the time when they must be made, yet means have always been provided in season. Some one brought $15 or $30, or a friend lent us $50 or $100; and thus the interest and payment have always been met in time. Of late, when the payments have become larger, our brethren in America have helped us to meet them.*HSFM 66.4*

By the first of June, a part of this house was arranged for a meeting-hall, and dedicated. This hall, with adjoining rooms, could seat some over four hundred persons. There were now eighty members in the church, and from four to five hundred hearers would congregate on Sunday.*HSFM 66.5*

PUBLISHING AND PRINTING

Seventh-day Adventists have always felt the importance of using the press. They have but few ministers, and therefore try in every possible way to use the silent preachers,-papers and books. In Christiania we felt the need of a paper, and in January, 1879, we had begun to publish *Tidernes Tegn*. Fifteen hundred copies were printed every week, and sold for one and a half cents per copy. Those remaining unsold were distributed next week in the city. From the first of April, *Tidernes Tegn* became a regular subscription paper, an 8-page semi-monthly, at fifty-four cents a year.*HSFM 66.6*

In June I bought a hand-press, and in July we began to print our own paper, as well as many tracts and pamphlets. My own children did most of the work, so the expense was small. None of us had received any practical instruction in printing, and we had many obstacles to meet. We could not at first do very good work; yet the papers could be read.*HSFM 66.7*

Our first effort to print the paper on the hand-press was almost a failure. I had obtained some printers' ink in a little box; but it did not prove to be of the right kind, being intended for a cylinder press instead of a hand-press. We did not dampen the paper, as we should have done; and as it had quite a smooth surface, the print was very black, and would not dry; every touch smeared the paper. Our last resort was to do as we had heard that printers did in Norway,-hang up the papers on a line to dry. Thus in the course of a week we succeeded in drying a sufficient number to supply our subscribers.*HSFM 66.8*

As we gained more experience, we did better work. Diligence and patience enabled us to overcome difficulties, and the Lord blessed our efforts. At this stage of our work, the help obtained from America was limited, and we saw close times. We lived very economically, and the printing work paid its own way, by the help of a few donations from friends.*HSFM 67.1*

About this time a Tract Society was organized, which was quite active. During the first six weeks of its existence, the members sold 67,000 pages of tracts, and 600 papers. A report made in February, 1880, shows that during the past year $1,208 had been received from the sale of tracts and books, and from subscriptions and donations. Besides this we had books and papers in the office worth $335, and we had printed in all 576,000 pages of tracts. All the gain was invested in type, paper, etc., and used to extend the work.*HSFM 67.2*

A VISIT TO AMERICA

In the summer of 1880 I visited Denmark, and a small Conference was organized. Under the faithful labors of Eld. Brorsen, a number of believers had been gained in several places in the country. In September I went to America to obtain help to enlarge the work. Bro. Rosqvist came to Christiania to preach and do missionary work in my absence, and the printing office was left in the care of my daughter Tina.*HSFM 67.3*

It was a great privilege, after an absence of more than three years, to meet old friends again, and to attend the General Conference. I felt deeply the necessity of enlarging the publishing work in Norway, and hoped to receive aid in this direction; but the brethren did not feel disposed to invest much in the work while it was a private enterprise, nor did they think the time had come when the General Conference could assume the responsibility of the publishing work in Norway, and sustain it with mission funds. As I felt that the work must go forward, I proposed to purchase a cylinder press with my own means, and upon my own responsibility to begin issuing a Danish-Norwegian health paper. The Conference Committee consented to this plan, and loaned me some means for the purchase of type and other materials for the printing office. Dr. J. H. Kellogg was much interested in the proposed health paper, and helped me with a liberal donation.*HSFM 67.4*

The following winter I spent among our Scandinavian brethren in America, from whom I obtained some subscriptions for the new health paper, and some donations to the publishing work. On the prairies of Iowa I was exposed to the piercing winds without being sufficiently protected with clothing. This exposure brought on a severe attack of bronchitis, and I sought help at the Battle Creek Sanitarium, where I was cured and very kindly entertained free of charge. Greatly encouraged, I returned to Europe in April, 1881.*HSFM 67.5*

THE PUBLISHING WORK EXTENDED

After my return to Norway, I bought a small cylinder press for $600. This enabled us to do a great deal more and better work. From the first of July a quarterly called *Biblical Sermons* was published, containing sermons preached in our hall and taken down in short-hand. At the same time the health journal, *Sundhedsbladet*, was started, and soon obtained several thousand subscribers. In 1883 the Swedish health journal was started, and in 1884 a Swedish religious journal, *Sanningens Härold*. The latter is now united, with the American paper of the same name in such a way that the subscribers receive a paper from Norway at the beginning of the month, and a paper from America in the middle of the month. Besides these papers, many tracts and pamphlets and some books were published.*HSFM 67.6*

July 23, 1882, a Publishing Association was organized, and shares were issued at $2.70 each. I afterward sold the press and the health journal to the Association, so that they own everything belonging to the publishing and printing work. For a few years the printing work was self-sustaining, the facilities not being much enlarged. The books show that in January, 1883, the receipts for the previous year amounted to $1,435, and the property of the Association, after all debts were paid, was $1,281. In the year 1883 the receipts were $2,970, and the property owned by the Association was $1,620. In 1884 the receipts were $3,105, and the property $2,563. In the last-named year, 115,000 papers were printed in all, besides many thousand signatures of tracts and books.*HSFM 68.1*

THE WORK IN SWEDEN

As in many other places, the truth was first introduced to the people of Sweden by papers and tracts. Many of these had been sent to Sweden by our people in America, and also by the brethren in Norway, and a few in several places were anxious to hear the Scriptures explained more fully by a preacher. In accordance with this desire, Bro. Rosqvist, who had gained a good experience as a laborer in Norway, began in April, 1880, to preach the present truth in Sweden. After laboring about a month in Amot, he went to Grythyttehed, where some were convinced of the truth. Here he labored about four months. Forty-seven commenced to keep the Sabbath, and in August a church was organized. During the entire time he spent in this place, a lively interest was manifested in the meetings. He held, on an average, ten meetings a week, although the evening meetings on the working days had to be held between the hours of nine and eleven.*HSFM 68.2*

While laboring here, the priest of the State (Lutheran) Church requested Bro. R. to call on him. This he did, and found the priest in good humor, complacently smoking his pipe. The priest then explained that he desired information about some strange doctrines which it was reported that Bro. R. was preaching in that place. He proceeded to question him as to his teachings on the subject of the Trinity, man's condition in death, the Sabbath, baptism, and other doctrines, and then requested Bro. R. not to labor against him. To this Bro. R. replied that if he was laboring for the salvation of souls, there would certainly be no conflict between them.*HSFM 68.3*

About this time Bro. Rosqvist was called to Christiania, to labor for that church while I went to the General Conference. The following April he returned to Sweden, and resumed his labors in Grythyttehed. And now the priest seemed fully aroused, and did all he could to oppose the work. He called a church council, and ordered Bro. R. to come before them and answer for the doctrines he was teaching. The examination was brief, and was upon the same points as the priest had questioned in the previous interview. They asked Bro. R. if he still held to these views, and when assured that he did, they formally forbade his preaching any more in Grythyttehed.*HSFM 68.4*

[Illustration] Partial view of Örebro, showing the prison in background.

But as the interest to hear was good, and many came to the meetings, he continued to labor as before. On the 22nd of May he was summoned to appear before the court, to answer for this offense. The warrant read as follows:*HSFM 69.1*

"Warrant for Criminality.-The Adventist minister, J. P. Rosqvist, from Christiana, is hereby summoned to appear before the fall session of court for Grythyttehed and Hellefors mining districts, to be held the ensuing October, to answer for the accusation of liability to law for having, contrary to the decree of

the church council in Grythyttehed Parish, continued to preach such views as are not in conformity with the belief and creed of our evangelical Lutheran church."*HSFM 69.2*

Paying no regard to this summons, he continued to labor in Grythyttehed, Lund, and other places. In October he was fined fifty kronor ($13.50), and was summoned to appear at the spring session. He refused to pay the fine, saying that if he had sinned against God, it could not be atoned for with money, and if he had not sinned against God, he had not sinned against man by preaching the word of God. In January he was arrested, and sent to prison at Örebro.*HSFM 69.3*

The old statute which still stands among the laws of Sweden, providing for the punishment of any who shall preach doctrines which will lead to division in the State Church, is very unpopular, and is seldom enforced. Dissenters, or Separatists, as they are called, are not few in Sweden; but it is seldom, in these days, that a priest is willing to bring contempt upon himself by an effort to enforce the old law. Some have thought that it was best to resist this law, and suffer the full penalities, that its injustice might be made the more prominent, and public opinion be aroused to secure its repeal.*HSFM 69.4*

Of his experience in the prison, Bro. Rosqvist has written: "I was sentenced for eight days, but was kept twenty-two hours longer. I requested the warden to let me keep my Bible, some writing paper, and a lead pencil, but this was denied me. But I was allowed to have a New Testament to read, a privilege which many before me had not had.*HSFM 70.1*

"I was not permitted to keep my own clothes, but had to exchange them for a regular prison suit, consisting of a coarse shirt made from hurds, coarse pants, vest, and jacket, some ragged, patched-up stockings, and a pair of very large shoes. It was very cold in the cell at times, and the bed was shut up in the daytime, so there was no opportunity to rest. In the morning they gave me bread and water for breakfast, and in the evening only water. Prisoners were forbidden to sing, or read aloud. I was much encouraged during my confinement, by letters from the dear brethren at Grythyttehed, who met every evening for prayer during the time I was in prison.... When I stepped out of prison, I was met by a merchant who had inquired for me, and who invited me to his house. Here I took breakfast, and spent a few hours pleasantly with his family. I left Örebro rejoicing in my heart, and praising God for his goodness to me, and returning to Grythyttehed, at once resumed my labors."*HSFM 70.2*

A lively interest was manifested to hear the man who had been imprisoned for preaching Bible truth; and in the places where he had labored, some began to keep the Sabbath. In March he was again called to Grythyttehed to answer the charge of preaching views that would lead to division in the State Church. But the warrant was incorrect, and the case was deferred till the fall session of the court. When the fall session convened, Bro. Rosqvist was not able to be

present, and although it could not be proved that he had done the acts specified in the warrant, he was fined for disobeying the order of the priest, that he should not preach any more in Grythyttehed. After this Bro. Rosqvist was constantly liable to arrest; for the fact that he had been condemned and forbidden to preach by the church council of Grythyttehed, subjected him to liability to arrest for preaching in any other place in Sweden. In one place where he was laboring shortly after this, a warrant was sent for his arrest, but the sheriff sent back word that if the priest wanted him arrested, he must come and do it himself.*HSFM 70.3*

During the year 1882, Bro. Rosqvist labored in the northern part of Sweden, where several small companies began to keep the Sabbath. In this year I visited Sweden, and a Conference was organized. Considerable has been done to extend the knowledge of the present truth to the people of Sweden, by the labors of faithful colporters. Their lot is not an easy one, and their earnings are very meager; but they have not engaged in the work because it is the easiest or most pleasant, but because they love their fellow-men, and desire to warn them of the evils to come.*HSFM 70.4*

Very few of the people of Scandinavia are rich, and the majority have a hard struggle to obtain a comfortable living; but they are kind-hearted, and many who cannot afford to purchase a book of any considerable cost, will buy one or two small tracts. At first our colporters had very few tracts to work with, and these must be sold at very low prices if sold at all. The colporters receive one-third of the selling price as their compensation, and this, with a few donations, is all their living. Now they have more books and papers; but the greatest economy must be practiced in order to live.*HSFM 71.1*

In the summer of 1883, Bro. Rosqvist went to America, at the request of the General Conference, to labor among the Swedes of the United States; and since that time, Bro. O. Johnson, who received the truth in Christiania, has labored in Sweden. Bro. C. Norlin, who has labored several years very faithfully as a colporter, and during the past winter as a preacher also, has brought quite a number of souls into the truth.*HSFM 71.2*

PROGRESS OF THE WORK

VISITS OF AMERICAN BRETHREN

IN the summer of 1882 we were encouraged by the visit of Eld. S. N. Haskell. In Christiania he attended our quarterly meeting, on which occasion eleven persons were baptized, and seventy-eight brethren and sisters took part in the ordinances. On the Sabbath he spoke of the importance of leaving all and following Jesus; on Sunday, of the proper use of the talents committed to our trust, and of the last message of mercy. He labored to arouse a greater interest in the tract and missionary work, and encouraged the brethren much.*HSFM 71.3*

In company with him I made a short visit to Sweden, visiting the brethren in Amot and Grythyttehed. At the latter place, Eld. Haskell spoke seven times. These meetings were well attended; the brethren were much encouraged, and promised to pay one-tenth of their earnings to sustain the mission. A Tract Society was also organized, which has been active ever since.*HSFM 71.4*

In the summer of 1884, Elds. Butler and Whitney made us a short visit. They came to Denmark, and found us holding a general meeting in Valsömagle, Själland. They had been delayed on their journey, and therefore attended but one day of the meeting. Each spoke once to the brethren, who were much encouraged by their presence and testimony, and although it is a slow and difficult process to speak by an interpreter, yet the truth went from heart to heart. The blessing of God was felt, and a greater interest was awakened in the work which God has committed to his people in the last days.*HSFM 71.5*

The next day they went on their way to Christiania. Here they held six meetings, which were well attended. The word preached was thankfully received, and seemed to make a deep impression. Many of the brethren and sisters testified to the goodness of God, and expressed their thankfulness to their brethren in America for all the help and light received from them. At this time plans were laid for the erection of a new building which should give ample room for the growth of the publishing work, and provide a large and commodious hall for meetings.*HSFM 71.6*

Since Eld. Butler's return from his visit to Europe, a much deeper interest in foreign missions has been manifested by the American brethren, and the Scandinavian mission has been liberally sustained with means for the support of the laborers, and for the erection of the mission building.*HSFM 71.7*

While Brn. Butler and Whitney were with us, Elds. A. B. Oyen and E. G. Olsen arrived from America. The General Conference had sent them to assist in the work of this mission, and we were much encouraged by their coming. We were thankful for the protecting care of God in their behalf. The steamer on which they had first arranged for passage was wrecked, and about one hundred and

thirty-five persons were lost; but our brethren had been unavoidably delayed, and thus escaped this danger.*HSFM 72.1*

Eld. Oyen has taken the management of the printing work, and thus I have been enabled to labor more extensively in the mission. His experience as a printer and editor has been very valuable in connection with our publishing work, and his labors as preacher and elder in the Christiania church have been a great benefit to this church.*HSFM 72.2*

Eld. E. G. Olsen has labored principally in Christiania, Drammen, and Laurvig. In each of these places some have embraced the present truth, and in the latter place about twenty have begun to keep the Sabbath.*HSFM 72.3*

STOCKHOLM

In the fall of 1884, after the Conference in Sweden, I went to Stockholm, in company with Eld. O. Johnson, and began a series of meetings. Before this time Brn. Rosqvist and Johnson had labored some in this great city, and there were a few keeping the Sabbath.*HSFM 72.4*

Stockholm has two hundred and fifty thousand inhabitants, principally Lutherans. Yet there are many other religious elements. The Separatists have several churches in the city, with many thousand members. The Baptists number more than three thousand, and the Salvation Army is also very strong. There has been a great deal of healing by anointing with oil and praying for the sick; those who claim to have been healed in this way number several hundreds. On the whole, there is much more religious stir in Stockholm than in any of the cities of Denmark or Norway. But with few exceptions it is very superficial, and the antinomian element is prominent everywhere, so that great prejudice exists against sound Bible doctrine.*HSFM 72.5*

We began to preach in several places, but were driven away from them, until in October we secured a large hall in a very good locality, which would hold eight hundred persons, but was seated for about three hundred. It was poorly heated, and not easy of access, but we were glad to get it. We kept this hall four months, our congregations varying from one to three hundred. During the first two months the congregation changed very much, the most seeming to come from curiosity; but after a time there was a remarkable change in this respect, for the people would stay after the meetings to converse with the preachers, and they manifested a deep interest to learn from the teachings of the Bible. So we gave a second course of lectures, interspersed with many discourses on faith and a Christian life. By the first of March, fifty persons had been added to the church, and the number of members was sixty-six. The last Sunday our meeting was attended by about two hundred persons. The expenses of this series of meetings were paid by donations, which amounted in all to $308. The love and union which prevailed among the friends at that time was truly encouraging, and the blessing of God was evidently with them. Since that time Bro. Norlin has labored in Stockholm, and there are now about ninety Sabbath-keepers there.*HSFM 72.6*

After the meetings in Stockholm, I labored two weeks with Eld. Johnson in Örebro. The people showed a great willingness to hear, and as Eld. Johnson remained some time, several embraced the truth, and a small church has been organized.*HSFM 73.1*

At this time Sweden had two preachers, seven churches, with 193 members, and three colporters. During the year, $345 was paid in tithes and donations to support the work, and $460 was received for books and papers.*HSFM 73.2*

At the same time Norway had two preachers, four colporters, and two

churches, with 155 members. The tithes and donations received during the year amounted to $1,316, and the money received by colporters for papers and books to $378.*HSFM 73.3*

COPENHAGEN

Since the spring of 1885 I have labored principally in Copenhagen, Denmark, in connection with Eld. Brorsen. Here the people are so much given to infidelity and pleasure-seeking that it is very difficult to call their attention to religion. Political commotions and financial failures, while thousands are out of work, have brought about a sad condition of society. Our meetings in Copenhagen have not been nearly so well attended as the meetings in Christiania, or even in Stockholm. We have seldom had more than one hundred hearers, while at most of the meetings there have been from thirty to seventy. But the work has been advanced by the help of Bible-readings in families, and by visiting. Quite as much has been accomplished in this way as by the preaching. And the interest, although not a large one, has continued to increase. We have organized a church of twenty members, and some over forty are keeping the Sabbath. Among these are some promising young men.*HSFM 73.4*

At the beginning of this year, Denmark had four preachers (colportage is forbidden by law), nine churches, with 160 members, and 258 Sabbath-keepers. During the year, $405 have been received in tithes and donations, and $135 for books and papers.*HSFM 73.5*

THE NEW OFFICE AND MEETING-HOUSE AT CHRISTIANIA

When the Building Association bought the property occupied by our printing work and meeting-hall, it was understood that in June, 1885, a portion of the building would have to be torn down, to make way for a new street. As we neared the time when this must be done, the brethren realized that our old building was not suitable for the growing wants of the cause, and at the same time the payments, which were now about $1100 a year, were a burden that they could not carry without help from abroad. Up to this time the payments on this property had absorbed all the means that could be raised by the Sabbath-keepers in Norway, so that there was nothing to use in supporting laborers in this, one of the best fields in Northern Europe.*HSFM 73.6*

After fully considering these things, the trustees of the Building Association requested the General Conference to take the property, as follows:-*HSFM 73.7*

Whereas, we learn, that the General Conference in America intends to organize a legal society for the purpose of holding property both in America and in foreign countries, therefore-.*HSFM 73.8*

Resolved, that it is our wish that said society take the property of the Building Association, and we would hereby request that this be done as soon as circumstances may allow.*HSFM 73.9*

This resolution was adopted Jan. 22, 1885.*HSFM 73.10*

At the time of Eld. Butler's visit to Christiania, the matter of a new building was discussed, plans were presented, and Eld. Butler consented to lay the whole question before the General Conference at its next annual session. At this meeting the matter was considered, and it was decided to go forward with the erection of a new building for a printing office and also for a hall for meetings.*HSFM 73.11*

[Illustration] The Mission Printing Office, Christiania.

Earnest appeals were made to the brethren in America for means to erect the new building, and to carry forward the work in Scandinavia. These appeals were liberally responded to by donations and pledges, and the work was pushed forward. As Bro. L. Hansen was one of the leading contractors of Christiania, the whole work of building was placed in his hands, under the direction of the Board of Trustees of the Building Association. In May, 1885, the work of building was begun; and March 14, 1886, the meeting-hall was dedicated. At the dedication, the hall was filled, about seven hundred being present.*HSFM 74.1*

THE SCANDINAVIAN MISSION HOUSE AT CHRISTIANIA

This building is situated on the corner of Akersgaden and Thor Olsens Gade. It fronts the north, the main entrance being on Thor Olsens Gade, the new street, the construction of which required the tearing away of a part of the old building. In front, and nearly opposite, stands the large Catholic church, while immediately adjoining it to the south is the Lutheran mission house, and less than a block away, on the same street, is the large Lutheran church, called "The Trinity."*HSFM 74.2*

Our building is 46x69 feet in size, with two stories and basement. It is built of brick, with a foundation of grey stone, and presents a neat and elegant appearance. The ground on which it stands, slopes rapidly to the south, so that while the entrance to the first story is gained by two steps, the floor of the press room, which is in the south end of the basement, is but two feet below the level of the street. Thus a large part of the basement has abundance of light.*HSFM 75.1*

If we enter the building at the main door on the north, and ascend the broad iron stairway to the second story, we find a large, commodious, well-lighted meeting-hall, 55 feet in length, 41 feet in breadth, and 22 feet from floor to ceiling, capable of seating four hundred persons. At the end of this hall is a gallery, 14 feet deep and 41 feet long. That portion of the room under the gallery not occupied by the main stairway, is now used as an editorial room; but it has wide sliding doors, so that in case of need it can be opened into the main auditorium, and thus add 12x19 feet to the meeting-room.*HSFM 75.2*

Returning to the first floor we enter the office and sales room, a light, airy room 19x33 feet in size, with windows on two sides. From the office we pass to the composing room, 27x33 feet in size, which, with the office, occupies the west side of the building. Near the center of the east side of the building is another entrance, and near this entrance is the pneumatic elevator for the transportation of type-forms, printed sheets, etc., from the press room in the basement to the composing room and the bindery on the main floor. On the north of this entrance is a room 20 feet square, used for a bindery, and on the south side are a store room and a proof-reader's room, each about 12x14 feet.*HSFM 75.3*

In the south end of the basement is the press room. This room is high and light, and is occupied by a large English stop-cylinder press, a small German cylinder press, a Peerless job press, and a 36-inch-power paper cutter.*HSFM 75.4*

The north end of the basement is occupied by the stereotype foundry on the west, and the engine and boiler room on the east. The stereotype room is fully equipped with the best stereotyper's machinery. Power for running the machinery, and heat for the whole building, are furnished by a ten-horsepower

engine, and a fifteen-horse-power boiler. From the north end of the engine and boiler room are partitioned off two small rooms; one is a coal room, and the other is a fire-proof vault for storing stereotype plates and matrices.*HSFM 75.5*

The whole building, including the meeting-hall, is heated by steam, both direct and indirect radiation being employed; and ample provision has been made for ventilation. The building proper has cost $10,150. The entire cost of building, fixtures, and machinery, exceeds $18,000.*HSFM 75.6*

The lot on which the property stood was quite large, and since the erection of the new building it has been divided, so that the corner lot, on which the new building stands, is called Akersgaden 74, while the remainder is called Thor Olsens Gade No. 1.*HSFM 75.7*

That which remained of the old building has been remodeled, repaired, and painted, so that it now furnishes five suites of rooms, which are rented out to private families for about $350 a year. The income from this house and lot is sufficient to cover taxes, and to pay about five per cent interest on the appraised value of the property. If it should be decided to sell, the improvements made this year make the property in every way more desirable. If, however, the work shall continue to grow, as we trust it will, this house, situated as it is immediately adjoining the printing office, would be very convenient and desirable in case a mission school, office boarding house, or something similar were needed.*HSFM 75.8*

At present the office publishes four monthly papers, two in the Danish-Norwegian, and two in the Swedish. One of these in each language is a health journal. The one in Danish, Sundhedsbladet, is the only paper of its kind in that language, and during the first part of 1886 it has been very successful. Considerable effort has been made to call attention to it, by sending out descriptive circulars with testimonials, and subscription blanks, with some of the most influential and widely circulated secular papers. Our office prints the circulars, and the publishers send them out as supplements to their papers, so that each of their subscribers receives a copy. As a result of these and other efforts, subscriptions are coming in every day. About $1200 has been received on this paper since the beginning of the year.*HSFM 76.1*

We trust that the time is not far distant when both of our religious papers shall be issued semi-monthly. We see a great work before the office in Christiania. The Scandinavian people will buy good religious books if printed in a style to please, and at prices that they regard as reasonable. There is great necessity for a better assortment of books.*HSFM 76.2*

SCANDINAVIAN COLPORTERS

In Norway and Sweden, canvassing as well as colportage is free, while in Denmark the latter is forbidden, and the former is limited by unreasonable laws. From the first, canvassing and the sale of books and tracts have been made a prominent point in the missionary work in Northern Europe. The colporters have been sustained chiefly by percentage. In many cases they have had no other help; but in some instances where they have had a family to sustain, and their journeys have been long and expensive, they have had some additional assistance. This help has come from fellow-laborers in the mission, from donations sent to the office or to the missionaries, and, in Sweden and Denmark, from the Conference funds. Yet this has been very limited; in Sweden, for instance, three colporters in 1885 received from this last source about $34.*HSFM 76.3*

Some of the colporters have very much desired to preach, but having so little judgment in this direction that they would do more harm than good, they have been advised not to do so. Others who are better adapted to this work, have been encouraged to hold meetings now and then in the evening. They have dwelt only on such points of the truth as would be generally well received by the people, and have thus gained friends, obtained free lodging, and increased the sale of their books. The work of the colporter has been considered a good school for those who would become preachers, and it has proved to be so. Since we adopted the plan of holding Bible readings, there is a better chance for all to do something*HSFM 76.4*

Assistance being limited, the colporters have had to be very economical. They have traveled at the cheapest rate, and have been very careful of their expenses in every direction. The following facts concerning a trip made by Bro. Norlin through a part of Northern Sweden in the summer of 1884, may give an idea of the work:-*HSFM 77.1*

He was away a little less than three months, and during that time obtained subscriptions and sold tracts to the amount of $243. This was in the summer, which is the best time to sell books in that part of the country. In the winter season he sold much less. In most places he was received kindly, and the people often entertained him free of charge. He held meetings where there was an opportunity, and found that the people in this part of Sweden have more interest in religion and less prejudice than in other portions of the country. He went as far as Lulea, which lies six hundred miles north of Stockholm, visiting the cities, and traveling afoot through the country. I n Umeã he was allowed to speak in a Lutheran mission house. In Hernösand he obtained fifty subscribers, and in Solefteã forty. Some became interested in the truth, and a few afterward began the observance of the Sabbath, so that a few Sabbath-keepers have sprung up here and there from this effort.*HSFM 77.2*

One of our most active colporters in Norway is Bro. H. H. Surthen. About three years ago he came into our office, an entire stranger to us, and said he had come from America to be a colporter in Norway. While on his way to America a few years before, a fellow-passenger had lent him some of our books. By reading these he became interested in the truth, and after reaching America he found Seventh-day Adventists, and began to keep the Sabbath. As time passed, he felt a burden for the people of Scandinavia, and had now come to labor as a colporter among them. This looked to us like a wild undertaking. He was not fluent in speech; in fact, it was almost impossible for him to express his thoughts.*HSFM 77.3*

After spending a few days with us, he started out to sell books. These he paid for, and also deposited some money in the office. At first his experience was very discouraging. He went from place to place, meeting with frequent rebuffs but no success, until he became quite disheartened. He finally left the cities and went into the country, and after much prayer and meditation tried again. This time he met with some success, and since gaining a fair start in the work he has labored untiringly.*HSFM 77.4*

On one of his late trips to Lofoden, in the far north, he wrote: “At Throndhjem I went on board a small sailing vessel to reach this place in the cheapest possible way. The wind was against us, and it took us three weeks to reach this distant haven. Every time I visit Norland it looks to me like a risky undertaking. The barren, snowcapped mountain peaks towering far up among the clouds, very much resemble icebergs, and bring gloomy feelings. They remind me of the desolate fields of ice with their big white bears; and I begin to ‘think of my ready means, whether it is sufficient to take me back if my undertaking should prove a failure.*HSFM 77.5*

“When I reached the rugged mountain peaks of Lofoden (the most celebrated fishing place in Norway), many questions crowded into my mind. Can I find a foothold in this unpleasant place? Will the fish come this year? Have any among these weather-beaten fishermen dressed in oiled clothes a taste for anything else than fishing and sailing? My courage began to sink, and it was high time to look away from the cold mountains and dreary ocean, to the word of faith which the apostle says is near, ‘in thy mouth, and in thy heart.’ A fearful person may soon lose his faith, and become unfitted for colporter work.*HSFM 77.6*

“I have now been here two weeks. My earnings on sales are more than sufficient to cover my daily expenses. My earnings for January were $10.30. Please give the mission one-tenth, $1.03. For February (this was the month in which three weeks were occupied by the voyage) they were $5.02. Give the mission fifty cents.”*HSFM 78.1*

So far, the work of our few faithful colporters in Scandinavia, and in Sweden especially, has been rendered difficult by the lack of suitable books. It is of the

highest importance for the progress of this branch of the work that the colporters have a good assortment of large and small tracts, pamphlets, and bound books. The publishers are working diligently to prepare books on various points of present truth in such a form as will be most acceptable and useful to the people; and we pray that the Lord may put it into the hearts of many faithful men to engage in the work of circulating these publications.*HSFM 78.2*

It is now nine years since this mission was established. For nearly two years I labored alone. Since then, laborers have from time to time been sent from America to engage in the work, and some have been raised up here, until there are now ten ministers, and as many more licensed preachers and colporters, working in these countries.*HSFM 78.3*

In Denmark we have nine churches, with 175 members; in Sweden, ten churches with 250 members; and in Norway there are three churches, with over 160 members. Besides this, there are in these countries more than 200 scattered Sabbath-keepers who are not united with any church.*HSFM 78.4*

There are many things which help to make the Scandinavian countries good and promising fields of labor. As a class, the people are honest and industrious, kind-hearted and generous. They have great respect for the Bible, and much more faith in it than the people of those countries which were longer under, the influence of the papacy. And while we render thanksgiving to the Lord for what has been done in winning souls to obedience to the truth, we must regard what has been accomplished as only a beginning of the work yet before us; and we rejoice that more laborers are being sent to this field.*HSFM 78.5*

As this sketch is being closed, we learn of the arrival at Christiania of Eld. O. A. Olsen and his family, Eld. N. Clausen and wife, and Bro. John Lorentz. Eld. Olsen, who for several years has had a general oversight of the Scandinavian work in America, comes at the recommendation of the General Conference to labor for two or more years in Scandinavia, and Brn. Clausen and Lorentz will assist in the management of the publishing work.*HSFM 78.6*

At the same time we learn that a linen tent, 40x60 ft., has been purchased in England for use in this mission, and soon after our annual meetings in Sweden and Denmark we hope to see this new tent used for the preaching of the third angel's message in one of the large cities of Scandinavia.*HSFM 78.7*

J. G. Matteson.
Stockholm, June 6, 1886.

THE BRITISH MISSION

THE two prominent truths held by Seventh-day Adventists are the perpetuity and unchangeableness of God's moral law, summarily comprehended in the decalogue, and the doctrine of the near coming of the Lord Jesus Christ. The former involves the obligation to observe the seventh-day Sabbath, and both include, when fully developed, all the other views of importance held by that people. The doctrine of the near coming of Christ is truthfully applicable only in the last days, and so it has been held in prospect by the good and enlightened of all past ages.*HSFM 79.1*

Not so the Sabbath of the Lord. Although prophecy predicts a reform in regard to this institution, which has been so long trampled under foot, it is nevertheless true that it has been of perpetual obligation since "the Sabbath was made for man" by the Creator of the heavens and the earth. It becomes, therefore, a pleasure to him who loves God's law to trace its history, and to find that even in the "wilderness" state of the church, the Sabbath of the Lord - the sign of the true God-has had its faithful witnesses in various parts of the world. And Great Britain is no exception to this.*HSFM 79.2*

In the earlier centuries of the Christian era, before the leaven of paganism had done its work, observers of the seventh day can readily be found. There is excellent reason for believing that such were the Culdees of Iona, a prominent leader of whom was Columba, who died in the sixth century. Such could doubtless be found from the sixth to the sixteenth century, had not all traces of them been obliterated by their enemies, or the monkish historians been too illiterate to record them. But on reaching the sixteenth century, when a revival of learning took place, the ancient Sabbath comes again to the front. Its observers seem to spring from the persecuted of the Dark Ages, rather than from the Reformation. Dr. Chambers, doubtless referring to Sabbatarians as a distinct denomination, says, "They arose in England in the sixteenth century." "A Sketch of the Denominations of the Christian World," by John Evans, A. M. (London, 1801), speaks of them as much reduced in numbers, "but deserving" at that time "of a distinct mention," "on account of their integrity and respectability." In the reign of "Queen Bess" there was much agitation over the subject, and that agitation developed men and women who counted the truth of God dearer than honor, wealth, and life. For teaching and observing the seventh-day Sabbath, John Trask was censured in the Star Chamber to be placed in the pillory at Westminster, and from thence to be whipped to the fleet, there to remain a prisoner. Mrs. Trask, his wife, a woman of rare virtue and loveliness of character, was confined, for observing the Sabbath, for fifteen years, to the day of her death. About 1632 a learned minister, Theophilus Brabourne, published works of ability on the Sabbath, dedicated to King Charles 1., who appointed through Archbishop Laud, Drs. F. White and Peter Heylyn to reply to the same, both of whom admit the strength of Brabourne's argument, and the absence of positive Scripture testimony in

favor of Sunday. A little later, Philip Tandy and James Ockford wrote in defense of the Sabbath, the latter of whose books were burned by order of the church. The Stennett family furnished Sabbatarian ministers for four successive generations at Pinner's Hall chapel, London. The first of these suffered much for his opinions, and was for a long time imprisoned. One of the most eminent Sabbatarians of this century was Francis Bampfield, formerly a clergyman of the Church of England. He also suffered for his faith, being imprisoned nine years therefor. He was the founder of the church at Pinner's Hall, so ably presided over afterward by the Stennetts. He died a martyr to the truth, in Newgate prison, Feb. 16, 1683. His brother, at one time speaker of the House of Commons, under Cromwell, was also imprisoned for his faith in Ilchester jail. In October, 1661, Mr. John James was apprehended while preaching, tried, and sentenced to be hung, drawn, and quartered. His brave, consciously innocent spirit was faithful to the last. He prayed for his persecutors, and died happy in Him into whose hands it is ever safe to commit a just cause. But space forbids extended notice of the brave witnesses for truth. In the times of fiercest persecution, they prospered. Some went to America and there sowed the seed of truth, which has since borne abundant fruit. Others compromised with the world, and their lamp went out in darkness. Others remained faithful, and their light still shines, as, for instance, the Mill Yard (London) church of Seventh-day Baptists, now 56 Mildmay-Park, London, N., near the head of whose list of honorable ministers stands the name of John James, the martyr, the last of whom, the present incumbent, is W. M. Jones. This gentleman has for eleven years published a quarterly, the Sabbath Memorial, which has done good service in the Sabbath cause, both in its thorough research into the languages and histories of the past, and its faithful witnessing for the truth.*HSFM 79.3*

The Advent doctrine also has been extensively proclaimed in Great Britain. At the time when William Miller and his associates were giving the first angel's message in America, according to Mourant Brock, an authority of note, seven hundred clergymen of the Church of England were raising the cry. The Lord is at hand. Many non-conformists also preached the same doctrine, among whom were Drs. Cumming and Bonar. In England also Dr. Joseph Wolff received the truth that the coming of the Lord was near, and proclaimed it throughout all the East, as well as before many, both high and low, in England. Many works on prophecy were written, though the work at large did not take so definite a form as in America in regard to the time of Christ's appearing. There are still many who are advocating the near coming of Christ.*HSFM 80.1*

The reason why Seventh-day Adventists waited so long before entering the United Kingdom is not known; but it was some time after they had begun the work in other European fields that missionaries were sent to Great Britain, -a country which has done more to spread the knowledge of the word of God than all other nations combined, and which presents unparalleled facilities for sending the truth to other nations through her extensive shipping interests.

The first Seventh-day Adventist missionary to visit England was Bro. William Ings, who reached Southampton from Basle, Switzerland, May 23, 1878.*HSFM 80.2*

Bro. Ings remained at first two weeks, when he returned again to the Continent. He reported much interest, and people "hungering for the truth." He soon returned to England, and resumed work in the land of his birth. At the end of sixteen weeks he reports ten keeping the Sabbath. He makes the first published appeal in behalf of Britain, and thinks that a tent might be used to advantage. He and his wife remained in England until the beginning of the year 1882. Much of his time was spent in ship work, and thousands of pages of publications on present truth in various languages were sent by him to all parts of the world. Many interesting cases were reported; some embraced the truth, and others were found ready to assist in its circulation. Although Southampton is but a second-rate port, the labor put forth there demonstrated the value and necessity of using the many ships of England as a medium to circulate the truth. But Bro. Ings' labors were not confined to ship work. In Southampton and surrounding towns and villages he presented the truth faithfully as opportunity offered, going from house to house, obtaining subscriptions for periodicals, talking and praying with the people. To his labors, under God, not a few owe their conversion, and the publications he scattered enlightened many. He also assisted Eld. Lough-borough at a later period in tent work.*HSFM 81.1*

In 1878 the General Conference resolved to open a mission in England, and Eld. J. N. Loughborough was chosen to take charge of the work. Appeals were made for funds to carry on the work. These appeals were responded to by brethren in America, and Dec. 17, 1878, Eld. Loughborough sailed from New York to England, arriving at Southampton, Dec. 30. He located in this town, and preached his first sermon in Shirley Hall to a congregation of one hundred and fifty persons, Jan. 5, 1879. Several meetings were held here, and as the result four persons were added to those already keeping the Sabbath. The first Sabbath meeting was held Jan. 11.*HSFM 81.2*

During the time the above meetings were held, measures were taken to procure a tent, and one was accordingly purchased, sixty feet in diameter, for £85, or about $425. About the same time meetings were held in Coxford, a suburb of Southampton, and a few more were added to those keeping "the commandments of God and the faith of Jesus." At this time Miss Maud Sisley, who had gained a good experience in America in the work of visiting families, distributing reading matter, and doing colporter work, became connected with the work in England.*HSFM 81.3*

The tent was first pitched at Southampton, and the first service was held in it Sunday, May 18, 1879, with an audience of about six hundred. Seventy-four discourses were given, besides the Sabbath-schools which were held, the meeting closing Aug. 17. Including those who were previously keeping the

Sabbath, over thirty names were attached to the covenant at the close of these meetings. The season and locality were both unfavorable for a tent, the weather being rainy and foggy.*HSFM 81.4*

August 24 finds the Sabbath meetings held and the Depository located at Ravenswood Villa, a large dwelling-house leased at a cost of about $200 a year. During the year, two hundred and fifty-five meetings were held. There was donated in England for the expenses of the tent, and for general missionary work, over $400.*HSFM 82.1*

January 11, 1880, a National Tract and Missionary Society was organized under the regular constitution, with thirty-six members. Eld. Loughborough was chosen president, and Mrs. A. M. Loughborough, secretary. There were two districts, the directors of which were Eld. Loughborough and Bro. Henry Veysey. This action awakened renewed interest and zeal on the part of the members.*HSFM 82.2*

Systematic missionary labor was begun by sending out the *Signs of the Times* to addresses of individuals obtained in various ways. During the year 1881, one thousand copies were thus used. These were sent out accompanied by printed letters, stating the object in thus sending them, and soliciting subscriptions and aid in the work. Many interesting responses were received; quite a number of permanent subscribers were obtained, and several embraced the truth, some of whom are actively engaged in the work of God at the present time. Sometimes as many as one hundred letters would be received in a single month. A few papers were sold by colporters. This plan of operation seemed the best that could be adopted by Elds. Loughborough and Andrews, and was continued as long as Eld. Loughborough remained in the Mission. Many were thus reached by the truth who would, in all probability, have waited long before their attention was called to it in any other way.*HSFM 82.3*

The first occasion of baptism in England by Seventh-day Adventists was Feb. 8, 1880, when six were immersed by Eld. Loughborough. From that date to July 2, 1881, twenty-nine were baptized at Southampton. The most of these lived in the vicinity of Southampton. As the result of a three-weeks' meeting, personal effort, and the distribution of reading matter at Taunton, Somersetshire, seven signed the covenant, prominent among whom was Prof. Henry Veysey, a teacher of experience, who has since held responsible and useful connection with the Battle Creek College as teacher.*HSFM 82.4*

June 18 the tent was again pitched at Romsey, a village near Southampton, the meeting closing August 7, on account of severe damages to the tent, caused by a gale of wind. These meetings were continued for a time in a hall, and several embraced the truth. The tent was not used after this.*HSFM 82.5*

In May, 1881, Eld. Loughborough visited Basle to consult with Eld. Andrews

concerning the mutual interests of the work. October 9, he began meetings in Darleston, Staffordshire, where Charles Wesley was once mobbed. On account of bad weather and adverse circumstances, these meetings closed the 19th. From that place Eld. L. proceeded to Manchester, where he attended the annual meetings of the United Kingdom Temperance Alliance, the British Anti-Tobacco and Anti-Narcotic League, and the Vegetarian Society. At these meetings he was received as the representative of the American Health and Temperance Association. He also addressed the Vegetarian Society. The acquaintance formed at these meetings opened channels for the introduction and sale of our publications, and some of the members of these societies have become observers of the Bible Sabbath.*HSFM 82.6*

November 15, Eld. Loughborough sailed for America to attend the General Conference. At this meeting it was voted to send additional workers to Great Britain, and that Eld. S. N. Haskell should visit the European field.*HSFM 83.1*

The following laborers, recommended by the General Conference, accompanied Eld. Loughborough back to England: Eld. A. A. John and wife, of Illinois; George R. Drew, of California; Miss Jennie Thayer, of Massachusetts; and Eld. Loughborough's son and daughter. They reached Southampton, Jan. 25, 1882. Shortly after this, William Ings and wife returned to America, England losing a faithful missionary, and America gaining one.*HSFM 83.2*

The same number of copies of the Signs of the Times-1000-were used this year as before, and in addition to this, many copies of *Good Health* were used. This journal gained many permanent friends by its introduction into England. Many books were placed in various public libraries in different parts of the kingdom.*HSFM 83.3*

March 7, 1882, Eld. A. A. John began to labor in Grimsby, Lincolnshire. He commenced his work by loaning packages of tracts from house to house. The interest thus created was followed up and increased by efforts in halls, through the local public press, and by open-air meetings, which efforts have resulted in the conversion of a goodly number of faithful souls to the truth. When Eld. John went there, there was but one Sabbath-keeper in the town, a Seventh-day Baptist brother who has been of material assistance to the work in that town. Eld. John's first meeting was held in the Hall of Science, March 13. A month later his heart was made glad by the conversion of one to the Sabbath truth. Others soon after embraced the truth. Prayer-meetings, Sabbath meetings, and a Sabbath-school were established here the same year. Open-air meetings were held in Grimsby, at Cleethorpes, a popular watering-place near Grimsby, and in other towns and villages in the vicinity. In this way thousands have since heard the truth proclaimed in Grimsby and vicinity. A church of believers and a tract and missionary society were organized in 1884; and similar organizations were effected in Ulceby, a village ten miles from Grimsby, as the result of Eld. John's labors in 1885. From March, 1882, till the summer of 1885, Eld. John held meetings in Grimsby, Barton, Louth, Ulceby,

and several other villages. Bad weather and ill health prevented him from developing some of these interests. To September, 1885, about thirty-five persons had embraced the truth in Grimsby and vicinity, nearly all of whom have been baptized. The churches and tract societies, though not large, are composed of vigorous and active workers. Since the early summer of 1885, Eld. John has been laboring in Aberyswith and vicinity in Wales, with apparent tokens of good.*HSFM 83.4*

From Southampton George R. Drew went to London, arriving there February 14. Here he remained four weeks, selling about $75 worth of books, and disposing of many publications in various directions. From there he proceeded to Hull and Grimsby, engaging in missionary work on shipboard and on land, remaining chiefly in Hull, till April, 1883. His experience at this important port was highly encouraging, his sales sometimes reaching as high as $45 a week. He visited some thousands of ships, and sent publications to many parts of the world. He met with the most encouragement among the Scandinavians. From Hull he went to the great port of Liverpool, with its miles of wharfage, and its harbor filled with ships from all the countries of the earth. His experience and success to the present have been of the same character as at Hull, though depression in trade has somewhat affected sales. Some have embraced the truth as the result of his labors. One, a ship captain of Finland, has been the means of the conversion of others, and is still laboring zealously for souls in his native land. Many others are interested, and have assisted in circulating our papers both in Great Britain and beyond the seas.*HSFM 83.5*

Beginning in February, 1880, small editions of various eight and sixteen page tracts were published, and in March, 1882, the publication of a British supplement to the *Signs of the Times* was commenced. This supplement, designed especially to represent the progress of the work in England, was first published monthly, and later semi-monthly. It was printed from type owned by the Mission, and contained various doctrinal articles, reports of labor, and items of general interest. At the date of Eld. Loughborough's departure, thirty-five numbers had been printed. From Oct. 10, 1883, the work of editing, composing, and proof-reading was done almost wholly by Miss Jennie Thayer, who had been engaged in the Mission as secretary since Jan. 25, 1882. The last number was issued Feb. 29, 1884. The next month the Depository was moved to Grimsby.*HSFM 84.1*

From 1879 to 1884 the workers in the Mission were from time to time cheered by the visits of friends from America. Eld. J. N. Andrews visited the Mission twice. At one time, the summer of 1879, while on his return from his visit to America, he spent several weeks at Southampton, giving material help to Eld. Loughborough in the tent-meetings he was then holding. In 1883, Dr. J. H. Kellogg and family remained with the laborers at Southampton four days. In July of the same year, Eld. B. L. Whitney and company called on their way to Basle to take charge of the Mission there. All these visits were cheering to the

workers. But the most important one, because of its practical results, was that of Eld. S. N. Haskell. In harmony with the recommendation of the General Conference, he sailed from New York May 13, arriving in Southampton May 25, 1882, being preceded one week by Bro. J. W. Gardner and wife, who were to accompany him on his tour on the Continent. His visit was a source of much encouragement to the workers. Under his counsel materials were purchased for the composition of the two-page supplement. At the time of his visit, about forty were keeping the Sabbath in Southern England. He again visited Southampton and Grimsby on his return to America, April, 1883. This visit, though short, was inspiring to those who were meeting difficulties in a strange land. He strongly recommended that publications be issued in England, and advocated their extensive use as a principal means of enlightening the people, watching at the same time for every other opportunity, and taking advantage of every occasion to introduce the truth to the people. This counsel served to inspire the perplexed workers with new zeal and courage, and its wisdom has been shown by the experience of those who have since carried on the work in the Mission.*HSFM 84.2*

September 14, 1882, the first European Council of Seventh-day Adventist missionaries was held at Basle, Switzerland, under the direction of Eld. Haskell, England being represented by Elds. Lough-borough and John, and Geo. R. Drew. Eld. Loughborough was elected one of the executive committee of three, and A. A. John was chosen secretary. This was a highly encouraging meeting to the workers. Under the direction of Eld. Loughborough, the “History of the Sabbath” was this year placed in sixty free libraries in the United Kingdom. Interested ones were also visited by Eld. Loughborough in Liverpool, the north of England, and Scotland. Sept. 23, 1883, a church was organized at Southampton with a membership of twenty. Bro. J. F. Sheppard was elected and ordained elder.*HSFM 85.1*

[Illustration] Ravenswood Villa, Shirley Road, Southampton.

The following report of labor performed up to Oct. 1, 1884, may be considered approximately correct in the items given, though not complete in all:-*HSFM 85.2*

	Families and Ships Visited	Letters sent out	Subscriber obtained	*Signs of the Times* taken	*Present Truth* used	Periodicals distributed	Pages tracts etc distributed	Book sales	Tithes paid
1878 to Oct. 1, 1881	23960	18526	290	200	Monthly	69985	753844	58.85	

Oct. 1, 1881 to Oct. 1, 1882	18518	1567	147	1000			444176	*	
Oct. 1, 1882 to Oct. 1, 1883	6662	1615	119	1000		14902	571892	** 694.82	
Oct. 1, 1883 to Oct. 1, 1884	16578	32594	644	250	8000	83632	512136	† 511.35	330.16
Oct. 1, 1884 to Sept. 1, 1885	5409	1057	500	200	5000	104171	466649	1043.08	388.58
Totals.	71127	55359	1700			272690	2748697	2308.10	718.74

* Not reported. ** Includes donations and all moneys; perhaps tithes. † Only wholesale value of publications sold.

There had been paid into the British Mission up to Jan. 1, 1883, inclusive of the cost of the *Signs of the Times*, $8,250. The fund was in debt at that time $300. An appeal was made to the American brethren for $10,000, and the fund was soon increased. To Nov. 1, 1882, there had been raised in England by tithe and donation, $2,078.71.*HSFM 86.1*

October 10, in harmony with the recommendation of the General Conference of 1882, Eld. Loughborough embarked for America to labor in the western field.*HSFM 86.2*

[Illustration] Office of *Present Truth*, Grimsby.

In the General Conference session of Nov. 8-20, 1883, the following action was taken respecting the British Mission : 1. It was recommended that a paper be published in England; 2. That the General Conference Committee select two additional laborers for that field; 3. That Eld. Geo. I. Butler visit the European field in 1884. Elds. J. H. Durland and M. C. Wilcox were selected by the Committee to go to England. In carrying out the above, Eld. Butler, the two individuals above named, and the family of Eld. Durland, in company with Eld. A. C. Bourdeau who was on his way to Switzerland, embarked at New York Feb. 16, reaching Glasgow Feb. 27, and Grimsby Feb. 29, 1884.*HSFM 86.3*

It was decided at this time to publish a sixteen-page monthly about the same size as the *Signs of the Times*, to be entitled the *Present Truth*. A new building was rented for about $200 a year, a portion of which was sub-rented to the workers for about $100. The Depository at Southampton was transferred to the new address (72 Heneage street, Grimsby), and the first paper was issued bearing the date of May, 1884. The subscription price of the paper was fixed at 2s. 6d. (60 cents) for a single copy for one year, in clubs at low club rates. About 1000 copies were subscribed for in England the first year by the friends of the cause.*HSFM 86.4*

Meetings of interest were also held at Southampton by Eld. Butler, and considerable zeal was shown by the church there in the circulation of the new paper. Elds. Butler and Whitney assisted by their counsel and supervision in the purchase of materials for the new office of publication. Eld. Butler again visited Grimsby and Southampton June 5-7, on his return to America, and this visit, like the first, was highly appreciated as were his words of counsel and encouragement.*HSFM 87.1*

May 28 to June 1, 1884, the second European Council of Seventh-day Adventists was held at Basle, Switzerland. It was an excellent meeting, and it brought nearer together, because it brought nearer to God, the workers in the various missions. The British Mission was represented at this meeting by J. H. Durland, A. A. John, Geo. R. Drew, M. C. Wilcox, and Miss Jennie Thayer. The executive committee of the British Mission elected for the succeeding year was composed of M. C. Wilcox, A. A. John, and J. H. Durland.*HSFM 87.2*

Eld. J. H. Durland, shortly after his arrival, located at Southampton. From that time till Sept. 1, 1885, he labored in Southampton, Totton, Fitzhugh, East and West Cowes, of Hampshire; in Paignton, Dartmouth, Exeter, and Tops-ham, of Devonshire; and in Riseley, Bedfordshire. Sixteen began to keep the Sabbath as the result of his labors in Hampshire, eleven of whom were baptized. Nine embraced the truth in Devonshire, most of whom have proved faithful to God thus far. Many others became deeply interested, and their interest has been manifested in a more substantial way than by words. Those baptized, united with the church at Southampton. The influence of that church cannot be measured by its local work, nor its strength by its present membership. There were attached to its covenant up to Sept. 1, 1883, sixty-five names. Quite a number have since been added. A few of these have left the faith, and some have died; but fifty-three of the sixty-five are still trying to “keep the commandments of God and the faith of Jesus.” A large number of these are in America and have made the ranks of its workers richer, and those who remain are zealously laboring to advance the truth.*HSFM 87.3*

May 9, 1885, in harmony with the action of the General Conference of 1884, Eld. S. H. Lane and wife and Eld. R. F. Andrews sailed from Boston to join the Mission. The latter has since labored in Ireland, amid many difficulties, but not without success. Great prejudice and darkness exist in that field.*HSFM 87.4*

Eld. S. H. Lane engaged for a time with Eld. Durland in Exeter; where several embraced the truth. Shortly after, having purchased a tent 25x50 feet, they began meetings in Riseley, a small village in Bedfordshire, closing Sept. 13. Six Sabbath-keepers were brought out in these meetings, and the surrounding country was much stirred. The cost of the tent complete was £42 15s. ($212); cost of seating, about $50. The donations of money and food by those who attended the meetings nearly covered the running expenses.*HSFM 87.5*

Eld. W. C. White and wife, Mrs. E. G. White, and three others arrived in England Aug. 19. Their visit was highly appreciated by the laborers, not only as an opportunity of meeting once more these old and tried friends, but because of the valuable instruction given by Mrs. White, and the timely counsels and suggestions of Eld. White. Mrs. White spoke from eight to ten times in England, giving five addresses in public halls, besides those given to the friends of the truth in the regular places of worship. She spoke once in the Temperance Hall in Grimsby, and although the night was very unfavorable and the notice of the meeting late, there was a fair attendance. She next addressed a very large and attentive audience in the Town Hall at Grimsby, which address was published in the *Grimsby News*. She next spoke in the Foresters' Hall at Ulceby, in the tent at Riseley, and in the Philharmonic hall in Southampton to a very good audience. Her address at this place was also published in the *Hampshire Independent*.*HSFM 87.6*

September 15 to 29 the third General European Council was held at Basle, Switzerland. The British Mission was represented by R. F. Andrews, S. H. Lane and wife, A. A. John, Geo. R. Drew, M. C. Wilcox, and Miss Jennie Thayer. S. H. Lane, M. C. Wilcox, and R. F. Andrews were chosen as the Executive Committee of the Mission, Eld. Lane being also elected member of the Executive Committee of the Council. It was decided at this meeting to issue the *Present Truth* as an eight-page semimonthly, and to illustrate it as far as practicable. The report of labor performed during the eleven months closing Sept. 1, 1885, has been previously given. The number of church-members in the kingdom at that date was sixty; other Sabbath-keepers not connected with Seventh-day Adventists, but in sympathy with their views, numbered about forty.*HSFM 88.1*

The following workers not before mentioned, who have labored faithfully with greater or less success in the mission and colporter work, deserve honorable mention: Henry Judd, who fell at his post, Aug. 4, 1885. He had disseminated the truth in Southampton, Preston,. Glasgow, Newcastle, and in the counties of Lincoln and Norfolk. Wm. O'Neil, who has labored in connection with Eld. Durland and in ship work at Southampton and Liverpool. W. M. Herd, who embraced the truth by reading, and is now proclaiming it in the New York Conference. W. C. Wallis, who came from America with Eld. Lane, and has since been engaged in colporter work.*HSFM 88.2*

In June, 1884, Alfred Mason, an experienced typographer, and his wife, both

of whom had had an experience in connection with the work in California, became connected with the office at Grimsby, and they have since rendered capable service in the office, the church, and the tract society. There are others who have been connected with the work, either as colporters or directly with the office of publication, who have served faithfully and with success, and others still who have devoted much time and sacrificed much for the cause of truth, whose names we believe are “written in heaven.” There has been commendable faithfulness on the part of the English Sabbath-keepers in the payment of tithes.*HSFM 88.3*

Matters of interest have occurred since the last European Council. The work is increasing, more colporters are now engaged, and the illustrated smaller paper sells more readily. Miss Jennie Thayer, who has been so long connected with the work, sailed for America Nov. 7, for a period of rest which her faithful, constant, and arduous labors demanded. An institute of an encouraging character for the workers was held at Grimsby in January, 1886, at which time the national organization of the Tract Society was revived, with Eld. S. H. Lane, president, and Mrs. S. H. Lane, secretary. The field was divided into two districts, of which J. H. Durland and W. E. Hollingsworth were chosen directors. A Sabbath-school Association was also organized, with J. H. Durland as president, and Mrs. J. H. Durland as secretary.*HSFM 88.4*

An additional missionary, J. G. Olsen, has been engaged in Liverpool in connection with G. R. Drew, with success; and W. O’Neil has been successful at Hull. Two lady colporters have also had good success at Hull, and others have found good omens of success at Leeds, notwithstanding the severe winter and great depression in trade. Three young men of good ability are just entering the field as colporters. Eld. Durland has greatly developed the interest at Riseley, and three more have embraced the truth. Eld. Lane has labored at Bardney and Horncastle in Lincolnshire, with some success. Meetings have been held in Lochmaben, Scotland, by Elds. Lane and Andrews, with a small interest. Eld. Andrews has been cheered by seeing some embrace the truth in Ireland.*HSFM 89.1*

It may not be amiss to reflect for a brief space on some of the difficulties to be met with in this field,-difficulties upon which there is general agreement among those who have labored here.*HSFM 89.2*

1. Caste. England is especially cursed by caste. This distinction of rank is so generally recognized that if one in high life disregards it, he is made the occasion of no little speech. Lord Tennyson says, “Tis only noble to be good;” but many not good are “noble by heritage,” and the nobility of heritage commands more deference than the nobility by goodness. People do not realize that-*HSFM 89.3*

“The glories of our blood and state, Are shadows, not substantial things.”*HSFM 89.4*

As in all countries where caste and class prevail, the power rests in the hands of the few. Many are no more independent than were many of the American slaves before the Rebellion of 1861. This was well illustrated in the last parliamentary election. Men wore conservative colors and voted liberal, or *vice versa*. Class distinction always breeds two prominent characters, - one haughty, proud, imperious, and overbearing, the other cowardly, cringing, weak, and dependent; and the latter class often have the disposition of the former to those beneath them. It is difficult indeed to reach such with the truth of God. The one is too proud and selfish, the other too weak and timid. The straitness of the times aggravates the evil.*HSFM 89.5*

2. Hard Times. Depression in trade, failure of crops year after year, low prices of grains and food-stuffs on account of the enormous quantity raised so much more cheaply in America, India, and Russia, have all worked disastrously for Great Britain. But it is not only the agricultural class that is affected. Great Britain formerly manufactured for a great part of the world, but especially for America and the Colonies. Now the children have grown, and in many cases their manufactures are superior to those of the mother country, and cheaper in price. Thus the very progress of the newer countries of the world is against her. This is also true in marine matters. England loses in the race, with the world against her. Thousands in all the centers of industry are almost constantly out of employment, and the last winter has been one of almost unexampled severity and distress. It is very difficult for a man who has a situation to embrace an unpopular truth, knowing that he is liable to lose his situation if he does, and then starvation of wife and little ones stares him in the face. Those out of employment lessen their hope of getting permanent work if they embrace the truth. The middle classes are also hard pushed, and know not which way to turn, while those that “will be rich” and “have heaped together treasure,” what care they for the truth, when their hearts are closed against the most obvious and wretched woes of humanity. This is not a fancy picture; it is a terrible reality.*HSFM 89.6*

3. It Is An Old Country. Its customs and manners are stereotyped. Families attend the same house of worship which their fathers have attended for hundreds of years. “Customs,” says a leading English paper, “are tolerated and clung to now by the wiser and better, which, if just now introduced, would be considered too absurd to require even notice.” Great Britain is old. She has done much to enlighten the world. Age is generally suspicious of youth, especially when the latter advocates advanced ideas. So Great Britain thinks it strange that she should be taught of America the first principles of truth, and looks with suspicion upon what originates there. It may be but just to say that there is reason for this. Some ideas that have originated on American soil, like Mormonism, for example, are not calculated to allay these suspicions.*HSFM 90.1*

4. Misrepresentations. It might perhaps be called one-sided representation.

Anything directly sensational, ludicrous, wicked, or barbarous, happening in America, is generally reported or reprinted in English papers, while the better features are conspicuously absent. Naturally, this has educated many of the lower classes to believe that America is a semi-barbarous country. Of course, many know that this is not true, and the people generally are becoming more enlightened in regard to the real condition of American society.*HSFM 90.2*

Yet all these, and other reasons which might be named, are no cause for discouragement. The truth of God can break through all these barriers. If borne by faithful, devoted souls, it will overcome all difficulties. Seeds spring not up in some kinds of earth as quickly as in others. Their germination is slower, but their growth surer and hardier. So with truth. Jesus, the mighty Redeemer of mankind, labored as mortal never labored, for three and a half years, and died with the tongue of but one confessing his mission, and that one a criminal. But a few days afterward thousands were converted to what seemed a lost cause. The warm, life-giving showers of the “early rain” had fallen, and the precious first-fruits rewarded the longing eye of the patiently waiting Husbandman. Truth has always moved slowly in England. John Wycliffe, the “Morning Star of the Reformation,” broke the ground two centuries before the sub-soil plow of Reformation times stirred the soil of Europe; yet England emerged not from the darkness in advance of other nations, but later; yet she at last came forth strong and vigorous. And though now the dense clouds of oppression, tradition, error, and moral darkness hang over and almost envelop the land, will not these clouds be pierced and broken by the light of the precious truth of God? We believe that they will; that the soil of Britain, though cold and hard, will yet be stirred by the word of God, warmed by his love, and quickened by the “latter rain,” and that it will yet prove worthy of the past, worthy of the labors, the toil, anxiety, and care bestowed, and bear abundant fruit to the glory of God and the joy of Him who is the colaborer with all the faithful.*HSFM 90.3*

THE AUSTRALIAN MISSION

AUSTRALIA lies about seven thousand miles to the southwest of San Francisco, and nearly fifteen thousand miles to the southwest of London, requiring from the former place a sea voyage of twenty-four days, and from the latter, if the journey is made wholly by water, a voyage of forty-two days. It is not strange, therefore, that this far-away country should be little thought of by the people of the United States, and but little understood by the people of England, except by the few who have visited it, and by those who have commercial relations with it. Yet we find Australia to be a continent, measuring nearly two thousand miles from north to south, and two thousand four hundred miles from east to west, and containing about four and one-half millions of English-speaking people. Its settlements are chiefly on the south, east, and west coasts.*HSFM 91.1*

About one hundred and eighty miles south of the southeastern portion of Australia, lies the island of Tasmania, having a little more territory than the five States of Delaware, Massachusetts, Connecticut, Rhode Island, and New Hampshire. Tasmania, with the small islands near it, has a population of nearly two hundred thousand. Hobart is the capital. About twelve hundred and fifty miles east of Tasmania and the southern part of Australia, are the islands of New Zealand, which, although very different in shape and character, lack but one-eighth of being as large as England, Scotland, and Ireland combined, and have a population, exclusive of natives, of over half a million.*HSFM 91.2*

The history of the seven English Colonies which occupy these countries is mostly covered by the last sixty years. Victoria, the smallest of the five Australian Colonies, has about a million inhabitants. It occupies the southeastern portion of the continent, and has Melbourne as its capital. New South Wales, which is the oldest of the Colonies, lies immediately north of Victoria, and it also has about a million inhabitants. Sidney its capital is a free port, and is more English in its ways than Melbourne. These are the two leading cities in Australia, and they contain about three hundred and fifty thousand inhabitants each.*HSFM 91.3*

The capital of Queensland, which occupies the northeastern portion of the island, is Brisbane, situated in the southeastern portion of the Colony, about five hundred miles north of Sidney. South Australia, with North Australia to which it is united, occupies a strip of country more than six hundred miles in width, and extending from south to north across the continent. It was first settled by an English colony in 1837, and has Adelaide for its capital in its southeast corner. West Australia, whose capital is Perth near the southern extremity of the west coast, was settled by a colony in 1829. Although covering an immense tract of territory, this Colony has scarcely fifty thousand inhabitants at the present time.*HSFM 91.4*

In each of these Colonies the capital is the center of all commercial interests. The railroads center in these cities, and all business gravitates to them. In this there is a marked contrast with the United States. Up to the present time the efforts made to form an Australian confederation, like that formed by the different provinces in Canada, have been unsuccessful. Not only are the Colonies independent of one another, but the people are quite different in their manners and customs. Each Colony has its own customs and laws, and regulates its own traffic, custom duties, etc., so that the passing from one Colony to another is similar to passing from one nation to another in Europe, except that here all speak the English language.*HSFM 92.1*

New Zealand, which is considered by many as an unimportant country lying close to Australia, is in fact twelve hundred and fifty miles distant, and five days are required to sail from Sidney to Aukland, New Zealand. New Zealand is made up of two large islands and one small one. The two large islands are each about five hundred miles in length, the greatest breadth of one being two hundred and the other two hundred and fifty miles. Wellington is the capital of New Zealand, and Aukland its largest city. There is as much difference between the habits of the people in Australia and those in New Zealand as there is between those of New England and the Pacific Coast.*HSFM 92.2*

North of Australia, and lying within twenty degrees of the equator north and south, there are many islands, settled mostly by the French, the Italians, and the English. The people of Australia, are mostly from England and Ireland; and it seems to be the policy of the leading men to avoid commercial relations with America, lest the American spirit should lead to a separation from their mother country. Millions of pounds sterling have been loaned to the Colonies by the capitalists of England, and with this money, railroads and other government works have been built. Nearly all the banks of Australia have connection with, or are branches of, English banks. Thus the Colonies are bound by many financial interests to England; but the land is largely owned by capitalists in Australia.*HSFM 92.3*

South Australia is chiefly settled by people from England and America who have gone there for their health. This Colony is said to have a very healthful climate; and from what we learn we think it a most promising field for the present truth. Of the two million people in Victoria and New South Wales, nearly one-half are Roman Catholics. In New Zealand it is quite different. The Orangemen have a strong organization there, and the Catholics are on the decrease. The people are principally English, Scotch, and Protestant Irish. In Queensland and the eastern part of North Australia there are large settlements of French. In Victoria and South Australia there are large settlements of Germans and Scandinavians.*HSFM 92.4*

All the principal cities of the Colonies are well laid out, and are beautified by large parks, or domains. Some of these are covered with a great variety of trees, and there is one in Sidney which contains birds of every species,

brought from all parts of the world. On Sunday these domains afford excellent opportunities for preaching. Tens of thousands of people flock together here, and are entertained by speakers on various subjects.*HSFM 92.5*

With the exception of some modern American inventions, almost everything that can be found in the world is to be obtained in these Colonies. Land is dear, rents are high, and things in general are more costly than in England or America. In Australia the people are very conservative. The newspapers claim to be liberal; but from our standpoint they would be considered quite conservative. In New Zealand they are more liberal. The people of the Colonies have established many libraries; they are a great reading people. Sidney and Melbourne have very large libraries. The Melbourne library is one of the largest in the world. Its readers are estimated to be over one thousand a day. Besides this there are district libraries all through the country. In Victoria there are more free libraries than in any of the other Colonies. In many of the district libraries a small sum is paid yearly for the privilege of drawing publications.*HSFM 93.1*

THE RELIGION OF THE PEOPLE

There is no State Church in the Colonies. The Episcopalians are the most numerous, and the Roman Catholics stand next in number. The Lutherans also are quite strong. Nearly all denominations are represented. The doctrine of the second coming of Christ is not unpopular. Many of the Lutheran ministers, and others who stand high in the church, warmly advocate it; but their ideas of the second advent are of the English type. They believe that Christ will come as a thief, invisibly; that he will take the saints without any one being apprised of the fact, and that after a time they will come down through the air to old Jerusalem, to which place the Jews will return. Then all will have an opportunity to repent and be saved.*HSFM 93.2*

The people have no clear idea of the fulfillment of prophecy, and when it is shown that the prophecies have been fulfilled in the rise and fall of kingdoms and in the signs of the times, it gives a tangibility to their faith, and makes a deep impression upon many who have been interested in these prophecies, but who have had no definite idea as to when they had their fulfillment. We think it is in this respect only that the Colonies have any advantage over America as a place in which to present the truth. In many respects this is the harder field. New views meet with great opposition. The people are very decided as to their faith, and are determined to maintain it and oppose error. This is as might be expected of an enterprising people whose religious views were established before they came to the Colonies. It will be seen that their opposition would naturally be very strong and bitter. But when they do embrace new ideas, they are as zealous to vindicate them as they previously were to oppose them.*HSFM 93.3*

HOW OUR ATTENTION WAS CALLED TO AUSTRALIA

In 1861, Miss Hannah Moore, who had charge of the Mendi Mission in Africa, was making a visit in New England, and for the first time attended a meeting where she heard presented some points of present truth. We staid one night with a family where she was visiting, and had some conversation with her on religious subjects. She soon returned to her mission in Africa, and through correspondence and the reading of publications she finally embraced the Sabbath of the fourth commandment. Through her influence, Alexander Dickson, a missionary from Melbourne, accepted the Sabbath. After he returned to Australia, we lost all connection with him. For years we labored by correspondence to learn his whereabouts. Finally we found him in San Francisco, having renounced the Sabbath. The only reason that he gave for this was that he had spent a small fortune, without success, in publishing and traveling to get the people to keep the Sabbath.*HSFM 93.4*

At a meeting held in Battle Creek, Mich., in 1874, Sister E. G. White said that there were many nations that would receive the present truth, and that she had seen presses running in many countries, printing papers and books on present truth. When asked what countries these were, she said that Australia was the only name she could remember.*HSFM 94.1*

If the work in Australia had been begun twelve years ago, there is no doubt that we should have found many persons interested in the Sabbath truth. Mr. Dickson and others aroused more of an interest in its favor than they were aware. A number who then embraced it have since given it up. At that time there were great numbers coming to Australia from England, and many imagined themselves like the Pilgrim Fathers. They had a desire to imitate America, and no doubt would have received more readily a truth coming from this country at that time than after the customs and beliefs of society had become settled and established.*HSFM 94.2*

A MISSION OPENED

At the annual session of the General Conference held in Battle Creek, Mich., in November, 1884, a resolution was adopted recommending that Eld. S. N. Haskell go to Australia as soon as possible to superintend the establishment of a mission there; and that Eld. J. O. Corliss and other laborers go at the same time to labor in the mission.*HSFM 94.3*

In accordance with this, on the 10th of May, 1885, Eld. Corliss with his wife and two children, Eld. M. C. Israel with his wife and two children and Bro. H. L. Scott of California, Bro. Wm. Arnold of Michigan, and myself, took passage on the steamer Australia. After twenty-eight days' sail we landed at Sidney.*HSFM 94.4*

In about one month we were settled in Richmond, one of the suburban towns of Melbourne. As it was winter, the weather was quite disagreeable, there being almost constant, chilly rains. We found that halls suitable for meetings varied in price from one to three pounds per night. Not thinking it advisable to rent one at these prices, we labored from house to house, reading the Bible and conversing with the people. But it was with difficulty that we could get access to them. Being Americans, we were looked upon with questioning and suspicion, especially as we introduced a new doctrine. We were indeed strangers in a foreign land. As soon as a few persons had become interested in the truth by Bible readings and personal labor, we met with the bitterest opposition from the people and the press. We could secure but a few places in which to place our tract distributers, and these were in shops. But in the different parks we placed papers in the tops of the iron fence posts. These were taken by those who passed through the parks to and from their work. The secular papers, although undenominational, could not be prevailed upon to publish articles which would in any way vindicate views different from those indorsed by the public sentiment.*HSFM 94.5*

This was in marked contrast with what we afterward found in New Zealand. There the papers are ready to publish, as news, that which in any way contributes to the interest of the reader. One Lutheran preacher advertised quite extensively that he would expose Adventism by telling the history of its rise, and what the object of these men was in coming from America. He stated that we had come from the "obscure State of New England," whence everything that was bad had come, and many things that were good; that there was one Miller, in America, who had proved to be a false prophet, and that out of his theory ours had developed. In one of the largest papers of the city there were three articles in one issue warning the people against us and our work. Ministers of various denominations seemed to take pride "in exposing those Adventists who came from America." One threatened to discipline any member of his church who permitted one of us to enter his house. He said we had no business to enter their houses unless we first consulted him.*HSFM*

95.1

When we saw how expensive it would be to hire halls, we ordered a tent 40x 62 ft. By September it was made and pitched in North Fitzroy, one of the suburbs of Melbourne. As I was in New Zealand at the time, the burden of the meetings fell upon Eld. Corliss. These were advertised in the daily papers, and many thousands of circulars were scattered through the suburbs. Very soon it was seen that the unfavorable notices that the papers had given of us and our work had only tended to arouse the curiosity of the people, and bring them to the tent.*HSFM 95.2*

Quite a number who had become convinced by the Bible readings, at this time began to work for their neighbors and friends, with Bible readings prepared for them. Thus it appeared that the visiting and personal labor which we did soon after arriving, had laid a good foundation for public effort. Those who had become interested by Bible readings were in constant attendance throughout the series of meetings. Although some lived a number of miles from the tent, and it cost them from twelve to eighteen cents to go to the meetings and return, poor men attended regularly month after month, thus showing that their hearts had been affected by the doctrine taught. We afterward learned that the number of those who embraced the truth by hearing at the tent, was exceeded by those who embraced it as the result of the personal labors of others.*HSFM 95.3*

A worthy Presbyterian deacon attended a few meetings, purchased some tracts, and embraced the Sabbath. His brother and wife were greatly affected by his taking a stand upon so unpopular a doctrine. They requested their son, who was highly educated, to visit his uncle and convince him of his error. After an interview which lasted nearly all one night, the nephew became convinced that his uncle was right, consequently he went home a Sabbatarian. From that time he began to labor ardently for his father and mother, brothers and sisters, uncles and aunts, and the result of his labor was that thirteen out of a family of fourteen took their stand for the truth. Only one, a lawyer, failed to acknowledge the truthfulness of their position. Here were twelve persons who embraced the truth without hearing a discourse or becoming acquainted with one of our laborers.*HSFM 95.4*

This spirit of personal labor for their friends was a marked characteristic of the Australian Sabbath-keepers. Their earnestness and zeal was great; they left no stone unturned to reach their friends and neighbors. Some embraced the Sabbath who first learned of our work by taking the *Signs* from the parks. They came to the mission to inquire who we were, and what our object was in coming to that country. After the matter was fully explained to them, they took reading matter, and in a short time we learned that they had fully taken their stand to keep the commandments of God and the faith of Jesus. As is usually the case, some who first embraced the truth afterwards renounced it. But by the circulation of reading matter and the personal efforts of those who

remained faithful, a knowledge of the truth was extended to other cities and towns, and an interest was awakened in different parts of the country.*HSFM 96.1*

During the tent season, from September to May, the tent was pitched five times in four of the suburbs of Melbourne, and as many courses of lectures were given in it. In each place some took their stand for the truth. The work having once started, the truth seemed to be clothed with power, and went forth, like a lamp that burneth, to all parts of the city and into the country. One man who was a contractor heard a few discourses, became interested, and he and his wife took their stand with others. He began at once to labor for his father and mother, brothers and sisters, and continued so earnestly that in a few weeks nine of them embraced the truth. This contractor carried on a large business, and employed many hands. After deciding to keep the Sabbath, he called his employees together, and told them that he would have no more Saturday work. A few were dissatisfied. They were immediately paid off and discharged; the rest were told that if they chose they might put six days' work into five by working over time. He was doing government work on a contract, and was behindhand with it. Unless the work was finished at a certain time, he would forfeit his pay. Word came from his men that they must work on Saturday if they finished the work at the time appointed. He returned word that they should go to work on Sunday instead. This was an unheard of thing in Melbourne. In order to avoid any trouble, he went to his employer, and explained why he desired to work on Sunday instead of Saturday, and his proposition was accepted. The police raged, and were going to prosecute him. But a lawyer to whom they went for counsel said to them: "The English laws are founded upon the law of God, and if it should turn out that these men are right in their explanation of that law, it might go hard with you." He advised them not to carry the matter farther, so it was dropped.*HSFM 96.2*

This affair stirred the community. The people wanted to see the contractor. Accordingly he promised to meet them, and tell them why he worked on Sunday. He expected to see only a few persons, but was surprised to find the house crowded. He gave them a Bible reading on the Sabbath question, and left them deeply interested, and earnestly calling for preaching on the subject.*HSFM 96.3*

One firm in Melbourne who sold*HSFM 96.4*

[Map] AUSTRALIA AND NEW ZEALAND (S. D. A. Churches and Companie of Sabbatarians). American organs, and employed agents to travel through the Colony, after accepting the truth, placed our publications in the hands of all their agents. They also opened a book department in their store, where our publications were offered to their customers. Thus far they have been very successful in obtaining subscribers for the *Bible Echo*, as well as in selling it and our other publications. Other merchants have embraced the truth, and thus a number of stores are closed every Sabbath.

Not many families were broken by the truth. In most instances, every member accepted it heartily. Most of these are from the middle class, contractors, school-teachers, printers, foremen of wholesale houses, and persons engaged in managing and carrying on various kinds of business. Not one who united with us was at that time using tobacco or drinking ardent spirits. They were persons who had begun the work of reform before the truth found them; and nearly all were persons of influence. This gave our work a favorable standing.*HSFM 97.1*

The success of our work troubled the clergy so much that councils were held to find a man who would debate with us. Individuals from all classes sent and procured our leading denominational works; but after reading these, they seemed to think that it was better not to debate with us. Before this, the Disciple minister had a standing challenge to debate with any one who did not agree with the views of that church; but on this point he became suddenly silent. By this general agitation of the subject we became extensively known. The efforts against the truth only served in the end to help it forward.*HSFM 97.2*

THE PUBLISHING WORK

It was evident from the first that it would be necessary to publish a paper in Australia which would ably defend and correctly represent the doctrines of present truth, not only in the Colonies, but in America and Europe. Accordingly, arrangements were made for publishing; and in January, 1886, we began to issue a sixteen-page monthly paper called the *Bible Echo and Signs of the Times*. This gave an influence and strength to our work which could not otherwise have been obtained. The religious press in New Zealand, and in some instances in Australia, gave very favorable notices of our paper.*HSFM 97.3*

By its publication we gained an influence among the more wealthy business people, with some of whom we had already become acquainted. One man to whom we showed the paper, seeing that it contained no paid advertisements, remarked that it ought to be placed in a gold frame. He inquired how we were supported, and how we could afford to publish at so small a price a paper containing no advertisements. After we informed him how our friends in America had supported us so far, he said that such a work as we were doing was commendable, and should receive the support of the people of Melbourne. He gave us a check for fifteen pounds, and letters of introduction to a number of his friends who, he said, ought to help us more than that, as they were in better circumstances than he.*HSFM 97.4*

The canvassing for “Thoughts on Daniel and the Revelation” also helped to bring our views before the people in a favorable light. Up to April, 1886, one thousand orders had been taken for this work, although, when the agents came to deliver, quite a number refused to take it because it was an Adventist book. A large number of agents were also employed to sell the *Bible Echo*, but only a few of these were successful. Of the first number of the paper we published an edition of six thousand, while our regular issue is three thousand. Readers could be obtained, however, for five or even ten thousand and our list of subscribers could be largely increased, if we had enough experienced help to do the work. During the first three months, about four hundred paying subscribers were obtained. Besides this, a large number of copies were sold by agents and others. The mailing and free distribution of the paper accomplishes more here toward getting subscribers than does the same work in America. After receiving papers the people seem to feel under moral obligation to pay for them.*HSFM 97.5*

[Illustration] Bible Echo Office. North Fitzroy, Victoria.

From Sidney, New South Wales, publishers can send their papers free to all the Colonies; and from Tasmania they can send them free to all the world. From Victoria and all the other Colonies the postage is one cent per paper, if they go through the post-office. If we had sufficient help, a Sidney edition of the paper might be published, and mailed free to all parts of that field. At each

session of the parliament of New South Wales, an effort is made to change the postal laws, but thus far without success.*HSFM 98.1*

BIBLE READINGS

During the winter, the opposition to our Bible readings was very great. On one occasion ministers came for miles to oppose, and our readings were entirely broken up on account of the bitter feeling manifested. At another time a minister and a few of his friends came a number of miles to meet us, thinking that our views could be easily overthrown. When asked to read a text which was directly contrary to his faith upon a certain point, he would do so, but with the greatest apparent confusion of mind as to what it said. After collecting his thoughts, and wiping the perspiration from his forehead, he would deny the point proved by the text. We did not discuss with him at all, but would simply say that perhaps he did not get the full meaning of the text, and would better read it again. In this way we would spend a long time upon one passage. His friends became much interested, and quite fully convinced of the fallacy of his position.*HSFM 99.1*

At the close of the meeting he desired a reading upon the subject of the kingdom and its manner of being set up. His position upon this point was that the Jews would return to Jerusalem, and that the second coming of Christ would be invisible. We spent three evenings of two hours each with him and his friends on this one question. He would acknowledge the truth, point by point, as we took it up, and then at the close would simply say that he did not believe what we taught. We never realized the soundness of our views as we did when met by the fiercest opposition. The simple reading of the Bible would, for the time being, silence the worst opposers.*HSFM 99.2*

ORGANIZATION OF THE FIRST CHURCH

Sunday, April 10, 1886, we met to organize the first S. D. A. church in Australia. There were eighteen present who had signed the covenant, besides those who came from America; and seven others applied for admission by baptism. These were baptized the following Sabbath, and each Sabbath for a number of weeks members were added, until the church numbered fifty-five. Up to May, 1886, the entire number enrolled was ninety. Besides this, there were about thirty-five names on the covenant. A missionary society also was organized, and a club of about two hundred papers was taken and paid for by the members at the retail price so as to help the society. Many copies of these papers are remailed by the brethren to their friends in England. Children from eight to thirteen years of age take an active part in this work.*HSFM 99.3*

A church that will seat about twelve hundred persons has been rented in the city of Melbourne at forty pounds per year. This is to be used simply for Sabbath meetings, and for a business meeting to be held one day in each month. When not otherwise engaged, it can be rented for evening meetings for one pound per night.*HSFM 99.4*

Sunday morning before I left Australia for New Zealand, we called the leading brethren together, and made a statement to them of the financial standing of the mission. We stated the cost of the publications that had been sent to the Colonies, the time we had spent with them, and the expense of getting there. This we did that they might know something of the expense of the mission, not that we expected them to do anything toward making up the sum.*HSFM 99.5*

We told them that, had we remained six months longer, we contemplated organizing a Publishing Association. We also told them how such organizations were effected in America, the brethren themselves taking shares and owning the property; and stated that we thought in six months more they would have been able to form such an association themselves.*HSFM 100.1*

This drew forth a response from one of the brethren who had charge of a large flouring establishment. He said: “We Englishmen are so slow that we have not realized what you were doing. While we have scarcely begun to comprehend the fact that you are here, you have raised up a church, and begun to publish a paper. We are astonished; but after awhile we shall come to comprehend these things, and when we do, we shall be prepared to do whatever is best.”*HSFM 100.2*

In anticipation of the wants of the publishing work, we had sent to America the first of October for four hundred pounds; but as this sum was not received in December nor in January, we had been obliged to give our note for the amount at ten per cent interest. This we also explained in the meeting, and suggested that if any of the brethren had money which they could loan us at a lower rate, it would be thankfully received. In a few days one of the brethren

voluntarily gave us fifty pounds, and then loaned us four hundred pounds at three per cent interest for three years, stating that the interest might go into the publishing fund. Bro. Arnold had proposed to pay for the large press, two hundred and forty pounds; Bro. Israel for the engine, one hundred and ten pounds; and I for the small press, forty-five pounds. It can be readily seen that, with their present numbers and prospects, an organization could soon be effected, and the printing office be owned by the friends in Australia. There is no doubt that the brethren in New Zealand would also be willing to help liberally in the publishing interest, although New Zealand and Australia will always be separate fields of labor.*HSFM 100.3*

CLOSE OF THE TENT SEASON

In reference to the closing of the tent season, Eld. Corliss writes: “Our tent-meeting closed the last of April, with a good feeling all around. Thirty-five have signed the covenant. Sunday afternoon I called the brethren together in the tent, and spoke to them on the tithing system. Then I read them a detailed statement of our expenses during the entire tent season, including the seating for the tent, our printing bills at the *Bible Echo* office, and everything except the cost of the tent itself. This all amounted to between eighty-two and eighty-three pounds. Quite a portion of this had already been paid by the contributions placed in the box at the door of the tent, and by other donations. There still remained, however, a deficit of about thirty-two pounds. This the brethren made up in less than ten minutes. We did not even have to ask them to give; but the first thing I heard after reading the statement was some one saying, ‘I will give five pounds toward making up the amount.’ Then one after another responded so rapidly that I had to ask them to wait until I could take down their names. It did me good to see how they took hold of the work, as though they were perfectly accustomed to it. Thus the first tent-meeting in Australia closes without costing the General Conference anything besides the cost of the tent. We even dare to hope that when it is needed, the brethren will feel able to help themselves to another tent.*HSFM 100.4*

“Our book sales at the tent amounted to between fourteen and fifteen pounds. We learned at this meeting how to dispose of our tracts. We put them together in shilling packages, and they went off at times as fast as we could deal them out. Some nights we would sell from twelve to fifteen shillings’ worth. In this way we scattered much truth which cannot fail to bear fruit. I would not be surprised if a good many more would embrace the truth from this effort. But I must say that I never saw more persistent effort to hinder and destroy a work. The devil fought to the end.*HSFM 101.1*

“Everything that could be thought of was tried against us. We were denounced as Yankees, and the people were warned to keep away; but they did not seem to heed the warning. Then the Campbellites challenged us to debate; but when I accepted, they sent a note politely backing out until I should challenge them in writing. So I took advantage of their delay, to present some strong arguments for the truth and against their position. Then the Plymouth Brethren had flaming posters put up all around town with the significant heading, ‘Christians, beware!’ A number of these were posted on high boards in front of the tent. But still the interest increased. All these things seemed to help forward the work rather than hinder it.”*HSFM 101.2*

In May, Eld. Corliss and I visited Ballarat, which, next to Melbourne, is the most important city in Victoria, being a place of from thirty to forty thousand inhabitants. We were not acquainted with any one in the city, and on Sabbath morning we went out to the park to see if we could find a good place in which

to speak on Sunday. We there met a man who was interested in the question of man's immortality. While we were talking with him, we introduced the Sabbath question; and finally he directed us to a man, who, he thought, was keeping the Sabbath. On going to the place, we found a man and his wife and two daughters keeping their first Sabbath. They had been reading tracts sent by Eld. Israel. They sent us to another family, and they to still another. In the evening we stepped into a Bible house, and found that the proprietor was interested in the subject of the coming of the Lord. He said he had been dissatisfied with the church for some time, and that he now attended only the meetings of the Salvation Army.*HSFM 101.3*

In May, Eld. Israel visited Ballarat, and raised quite an interest by holding Bible readings from house to house. When he had been there about a week he had readings almost every night, attended by from twelve to twenty of the most intelligent class.*HSFM 101.4*

After each reading was over, the people would remain together till eleven o'clock, talking on the subjects presented, and, although they saw that to obey would conflict with their business interests, and separate them from friends, yet they esteemed the friendship of God and the riches of Christ of far more value than any consideration of a worldly character. The following extract from the leading paper of the place will illustrate this fact:-*HSFM 101.5*

"It is remarkable what sacrifices some business people are prepared to make for conscience' sake. This remark is drawn forth by a notice in the window of a Bridge Street firm, to the effect that in future their establishment will not be open on Saturdays until sunset. The members of the firm in question are not of the Hebrew persuasion, but it seems that they are connected with a new religious sect which has sprung up in Ballarat, and which, after close research into the Scriptures, particularly the book of Exodus, has come to the conclusion that it is contrary to the law of the Almighty to enter into any business on Saturday until the orb which gives us light has set."*HSFM 101.6*

NEW ZEALAND

About the first of November, 1885, I went to New Zealand to visit the principal cities there for the purpose of securing agents for the *Bible Echo*, intending to return to Australia in time to assist in getting out the January number. We had decided that our paper must be a sixteen-page monthly. At first we thought that a smaller sheet would do; but after issuing an eight-page trial number, we were satisfied that a larger paper was necessary. Our present views are that our paper is none too large, and that it ought to be issued oftener. *HSFM 102.1*

A study of the map of New Zealand will show that it is made up of two large islands called respectively the North and the South Island, and one that is smaller, called Stewart Island. A large part of these islands is very mountainous. Public roads are comparatively few, travel by land being performed principally on horseback. Reference to the map will show that nearly all the cities are on the sea-coast, or very near it. Consequently the principal means of conveyance is by water. Aukland, on the northeastern coast of North Island, is a city of about forty-five thousand inhabitants. It is the headquarters of navigation for the various islands of the Pacific Ocean. Wellington, situated at the southern point of North Island, is a city of about the same size, and is the capital of New Zealand. Dunedin on the southeast, and Christchurch on the northwest, of South Island, are cities of about twenty-five thousand inhabitants each. Both are great commercial cities for coast vessels to Australia. Invercargil, which is composed largely of the Scotch element, is also a city of importance. These, with many smaller cities containing from five hundred to three thousand inhabitants near the sea-coast, communicate with one another principally by water. The New Zealand Union Steamer Company runs a line of vessels from Aukland around the coast of New Zealand and across to Australia. It requires two weeks to go from Aukland to Melbourne, for these vessels stop at the principal ports during the day, and run from port to port during the night. This gave me an excellent opportunity to visit the cities, and accomplish what I had in view in coming to New Zealand. *HSFM 102.2*

On reaching Aukland, I found many opportunities to send the truth to the different islands of the Pacific. There are regular lines of steamers from Aukland to the Friendly, the Society, and the Fiji Islands. Nearly every captain and under-officer on these vessels was ready to co-operate with us in placing packages of our publications in the hands of proper persons to distribute on the different islands. All these islands are settled more or less by Europeans; but the prospect that the truth will meet with much success in these islands is not very flattering. The people are not friendly to foreign missionaries. The natives are mostly of a low order. *HSFM 102.3*

At Aukland we found a denomination called Christians, who correspond very nearly to the first-day Adventists of America. These had a class, or school, in which different points of doctrine were discussed every Thursday night. Each

member of the class was permitted to introduce any subject he chose. I was invited to present those doctrines wherein we differed from them. This was done freely, and it resulted in a discussion on the Sabbath question with their pastor, Mr. Aldrich. They held another class of the same nature at Mount Eden, one of the suburbs of Aukland. Here we introduced the personal and visible coming of Christ. This resulted in another friendly discussion. The result of these discussions was that a small company embraced the truth. These now meet regularly on the Sabbath, hold Bible readings, and have social worship in different parts of the city.*HSFM 102.4*

Among those who embraced the Sabbath here was a young man who was hopelessly given to intoxicating drink. Even his wife despaired of his ever reforming. He felt anxious to sign the covenant, so we presented it to him with the temperance pledge embodied in it. This he finally signed; and in a letter received from there about a month after, it was stated that he had not drank a drop of liquor since.*HSFM 103.1*

One of the first to embrace the truth in Aukland was Bro. Edward Hare. He and his wife commenced to keep the Sabbath before I had been with them three weeks. Since he fully committed himself to the truth, he has given all his time to selling our publications, and to distributing them on board of vessels, and his wife has opened correspondence with various persons on the different islands. They both devote a large share of their time to personal missionary work and to correspondence. He is the general agent for our publications, and has in his employ a number of other agents. From the commission on the publications he nearly supports himself.*HSFM 103.2*

In former years Bro. Hare had fitted himself for a missionary to the Maories, the native New Zealanders, and he now has a great burden for them. After he saw the light upon the Sabbath, he was anxious that I should visit his father and mother, who resided in Kaeo, one hundred and sixty miles north of Aukland. This I decided to do before returning to Melbourne. We became deeply interested in Father Hare and his family. For twenty years he had been a schoolmaster in the north of Ireland. By his present and his former marriage, and by the former marriage of his present wife, he has a family of twenty-four children. Sixteen of these are married and have children. Many of them are men of means, and hold honorable positions in society. They are persons of more than ordinary ability, and have an extensive influence. Father Hare himself is local preacher for the Methodists. At his invitation I occupied the pulpit the three Sundays while I was there. Three local preachers, of whom two were Father Hare and his son Robert, afterward embraced the truth; and Robert, relinquishing all his former plans, soon started for America, to attend the college in California that he might fit himself for the work of the ministry. It was no small sacrifice for him to relinquish all his cherished plans of life, to fit himself to proclaim an unpopular truth.*HSFM 103.3*

During this first visit at Kaeo, which continued over three Sabbaths and first-

days, we held meetings in a hall almost every evening, and in the day-time we visited from house to house and held Bible readings. As the result of this visit, two families took their stand for the truth; but their numbers were so few that they did not hold public meetings.*HSFM 103.4*

In January I returned to Melbourne, and on the way visited the various cities on the coast, in many of which we found good openings for the presentation of the truth. In many places there were those who had received our publications from America, and who were anxious to hear on the subjects of the Sabbath and the second coming of Christ.*HSFM 104.1*

The newspapers here are more liberal than those in Australia, and seem willing to publish reports of our work in America. The people believe in giving each denomination a fair chance, and they encourage those of other views to come into their community. But the religious leaders are as determined to monopolize the ground as they are anywhere else, and the opposition was as great in Aukland as in Australia; but it proceeded only from the churches. The newspapers generally sympathize with the new-comers.*HSFM 104.2*

The first of March, after a short stay in Australia, I returned to New Zealand on my way to America. I found the friends still holding firmly to the truths which they had received at the time of my first visit, and the interest to hear, instead of diminishing, had deepened and extended. At the same time the opposition had grown more fierce from those who had rejected the truth. Bro. Edward Hare had been successful in selling the “Great Controversy,” Vol. IV., having disposed of over four hundred copies in a little more than three months. He had also placed our publications, including a bound volume of the *Signs*, on nearly all the steamers sailing from Aukland. While on the steamer going from Kaeo, we could not find the volume of the *Signs* which had been placed upon the table; but by inquiry we learned that a gentleman who was going to a popular-watering place had become so interested in reading it that he was anxious to take it with him, and had obtained permission of the stewardess to do so.*HSFM 104.3*

The truth, especially when presented by means of Bible readings, seemed to be accompanied by a power that nothing could withstand. When once the truth began to work, it would seem that scores became interested without any effort on our part. One would tell another, he another, and in this way the truth relative to the Sabbath and the near and visible coming of the Lord would be carried over a large extent of country. We found several persons from India who had seen our publications there, and who testified to the interest taken in them by the people in that country.*HSFM 104.4*

My second visit to Kaeo was one long to be remembered. Baptism had never been administered in that vicinity, and the people entertained strange ideas concerning the dress to be worn by the candidates. I did not learn of this, however, until after our first baptism; but I saw clearly that there was

something that hindered those from going forward in the ordinance who were thoroughly convinced that it was their duty. But at our first baptism the Spirit of God rested down upon the people. They saw that there was nothing improper in the ceremony. From this time it seemed that the Spirit of God triumphed over the powers of darkness in a most remarkable manner. Three were converted the night of the baptism, and three others took their stand for the truth within a few days. The second day after the baptism eight more were baptized, and the day we left we learned of about fifteen more who would have been baptized had I remained longer. Some who had felt that they never could keep the Sabbath on account of their business, then decided to do so.*HSFM 104.5*

It was on Tuesday at five o'clock P. M., that we met for our last baptism. We then celebrated the ordinances at the house of Father Hare, organized a church as far as we could, arranged for a Sabbath-school, and on Wednesday I left them to hold their first public Sabbath meeting alone. Thus many believers were baptized and organized into a church and Sabbath-school, and celebrated the ordinances, before they observed the Sabbath. But the evidence that God accepted the work was as conclusive as in cases of six months' standing. Our anxiety for the success of their first Sabbath meeting was not greater than theirs. On Monday, while at Aukland, I received the following telegram: "Services and Sabbath-school well attended. *Isaiah 12:1, 2*." We returned the following: "Telegram received. *1 Corinthians 15:57, 58*." Since then we have received encouraging letters from them. They have now organized a course of Bible readings which they hold each night in the week except Sunday. They have also undertaken the task of carrying the truth to every family in that section of the country.*HSFM 105.1*

I know of no place in the world where there is greater need of ministerial help, or where it would be more appreciated, than in the Colony of New Zealand. We sold over twenty pounds' worth of publications there, and received many subscriptions for the *Bible Echo*. The brethren use six hundred copies of the Echo per month in their missionary work, and are ready to support the work in that Colony, even if two ministers could be sent them. They also feel such anxiety for their children that they would gladly build a school-house and pay the expenses of a teacher from America, could they thus obtain one that would teach present truth in connection with the sciences.*HSFM 105.2*

One sister who does the work for a family of nine or ten persons, including six children, the youngest but six years of age, has become so interested for her children that she takes one hour each day to teach them present truth. Margaret, the eldest, was baptized before I left. The interest for their children, friends, and neighbors, is beyond anything I have ever seen in America.*HSFM 105.3*

Twenty of Father Hare's family, including himself and wife and four daughters-in-law, have embraced the Sabbath. One lady who took her stand for the truth

in Kaeo did so reluctantly and with deep feeling, fearing great opposition from her mother whom she dearly loved. During the greater part of her life she had been a worthy member of the Methodist church. She requested me to visit her mother when I returned to Aukland. I had been there only a few hours, however, before a lady called to see me. To my surprise she was the mother of this lady in Kaeo who had embraced the Sabbath. She said that the *Signs of the Times* had fallen into her hands, and she had become interested in the doctrines it taught. One of our prophetic charts hung in the room where we were, and I briefly explained to her the symbols on it. She then said that when she was a girl she lived in the north of Ireland, and that in 1843 she there heard preaching on those very subjects from a chart similar to the one I had. She became so interested in the Advent doctrine at that time that her father forbade her attending the meetings, so she had heard nothing more on these subjects from that time to the present. This interview revived in her mind what she had heard forty-three years ago, and she was quite sure that we were right in our position. She said that she would observe the Sabbath hereafter, and that she was interested to read further on the subjects of present truth. It seemed that the very sound of the truth concerning the seventh-day Sabbath and the second coming of Christ carried with it conviction to some earnest, faithful seeker for truth.*HSFM 105.4*

One of our brethren at Kaeo had used tobacco for forty years, until it had become to him a necessity in order to think clearly. But when he received the light of present truth, he renounced it, and has not touched it since. In a letter written April 7, 1886, he says: “I have so many things to write you that I hardly know where to begin, and wherever I do begin I fear I shall make but poor progress, lacking, as I do, my former inspiration [meaning his tobacco]. Well, I feel quite satisfied to dispense with it, believing that all the good I have done under such inspiration is so very small as to be nowhere discernible. In what various ways men do evil that good may come! Blessed be the Lord for more light; and may he graciously grant more grace to enable me to live up to it!*HSFM 106.1*

“Three Sabbaths have come and gone since you left, and I am sure that you will be glad to hear that Joseph and Wesley [the latter of whom was extremely bitter against the Sabbath up to the morning before I left, when I had my last interview with him] with their families were in attendance at our first Sabbath meeting after your departure. It was more than I had expected. Oh, how our heavenly Father does far more and ‘exceeding abundantly above all that we ask or think’! Prejudice seems to have a strong hold upon the people generally, and with those whose profession is the highest it is the strongest. Some hardly know what to make of our views; others have taken to prayer. One lady in particular says that she has obtained light through that medium, and has been instructed to cast the Old Testament overboard. I told the person who informed me of this that she would better stop praying, lest she should be instructed to cast the New Testament also overboard. I fear that

God will send some strong delusion to those who are knowingly opposing the light.*HSFM 106.2*

“Our Bible readings are as follows: At Joseph’s house on Monday night; at Brigg’s house on Tuesday night; at Wesley’s on Wednesday night; at my house on Friday night; and at Bro. Lett’s every fourth Sabbath night. Besides our regular Sabbath-school and services in the hall, we have either a Bible reading or a service at my place every Sabbath afternoon. I had a visit recently from a presiding elder, and found that my resignation was very acceptable, at least on his part.*HSFM 106.3*

“What can be done for Bro. B.? He is most anxious to attend your college, and to devote himself to the work of the Lord; but he is poor. Now our little church here will pay his passage, and if, with what little he may have of his own, your institution could possibly receive him notwithstanding the financial deficiency, I have no doubt it would be to the glory of God. There is an important field of labor about here. See to it, dear brother, that it is not neglected. We are trying in the meantime to do what we can.”*HSFM 106.4*

THE MAORIES

The Maories are the original natives of New Zealand. They are an intelligent race, in many respects superior to the aborigines of other islands in the Pacific. Those of the Samoan Islands are said to nearly resemble them. There are at present about fifty thousand of the Maories in New Zealand. As a class, they have a high sense of honor, justice, and morality. According to their laws, the violation of the seventh commandment would exclude the guilty person from recognition in any of the tribes. His property would be taken from him, and he would ever after be considered an outlaw. The doctrine of restitution for theft is rigidly enforced, with many other ideas of a similar character.*HSFM 107.1*

The first missionaries who went to New Zealand were Methodists and Lutherans sent from England. These have, to a large extent, lost their influence with the natives because of their overreaching and dishonesty in taking land from the natives without giving them a fair equivalent. Blankets, fishhooks, agricultural implements, and similar articles which had been furnished by the London missionary society to aid them in the work of civilization, were dishonestly used by them in purchasing large tracts of land of which the natives did not know the value. In some instances thousands of acres of land were obtained for simple articles of not more than a pound's value. A contract once made by the Maories is ever afterward held sacred by them, no matter how badly they have been wronged; but after a time they realized the extent of the injustice done them by the missionaries, and it was one of the causes of a bitter war with the Europeans.*HSFM 107.2*

The Maories are religiously inclined. Nearly all of them profess the Christian religion, and most of them can read their own language. Those who have lived among them and have gained their confidence, have great influence over them. The Hare family, being old residents, have always been on good terms with them, and are known among all the tribes. The present wife of Bro. Joseph Hare senior, is a physician to the Maories. Her former husband was a missionary among them, and was one of those who always retained their confidence. Owing to the friendly relations which the Hare family sustain to these natives, and their knowledge of the great injustice which has been done them, their sympathy has been greatly aroused in their behalf.*HSFM 107.3*

Bro. Edward Hare has been very anxious that a paper should be published in their language, and before I left for America plans were considered for the publication of a monthly Maorie paper, to be gratuitously distributed among them. Each paper was to contain articles on temperance, a Bible story with a picture, and a Bible reading. This enterprise was to be supported by friends of the Maories outside of our people. Already money has been pledged so that by the time one number had been issued there would have been sufficient funds to publish it for a year. It is hoped that arrangements will yet be

perfected for the carrying forward of this enterprise.*HSFM 107.4*

In company with Bro. Hare, I visited some of the Maories, and spoke to them about the coming of the Lord, Bro. Hare acting as interpreter. They seemed perfectly joyous at the thought that Christ would come to take them to himself. They expressed the greatest thankfulness, and would say, “Oh that I could live to see him!” They manifest great regard for the Bible, and although a missionary would have no influence over them after attempting to purchase land of them, they give their unbounded confidence to those who seem to be single-hearted in the work of saving souls.*HSFM 107.5*

SUMMARY

Our party left San Francisco for Australia, May 10, 1885. I reached San Francisco on my return, April 18, 1886. The expenses of our party to Australia, and my expenses while there, amounted to about $2000. The cost of our printing material, presses, and engine, was $4222. The expense of the tent-meeting during the season was between $400 and $450. This was met by donations from the new brethren in Australia. The first three numbers of the *Bible Echo* cost $353. Our receipts for the same were $160, and the donations to the publishing work, $291. Our book sales amounted to over $700. Besides, this, four hundred copies of "Great Controversy," Vol. IV., have been sold in New Zealand, and nearly one thousand copies of "Thoughts on Daniel and the Revelation" in Australia. More than a thousand copies have been ordered. Six hundred copies of the *Bible Echo* are sent to Aukland, and three hundred copies to other parts of New Zealand. There are more than one hundred and twenty-five Sabbath-keepers in Australia, and from forty to fifty in New Zealand. Of those who have embraced the truth in Australia, three have given themselves to the work of God. In New Zealand, one has given himself entirely to the work, and one has gone to America to fit himself for greater usefulness, by obtaining a broader experience in the work of the message and a more complete knowledge of the truth.*HSFM 108.1*

S. N. Haskell.

REPORT OF MISSIONARY COUNCILS

THE FIRST ORGANIZATION

DURING the visit of Eld. Haskell to Europe in 1882, the question was considered of having an organization which should bring together the workers of the various missions as often as once each year, for consultation concerning the general wants of the cause. It was believed that an opportunity for comparison of views between the workers of different localities, a free discussion of the plans and methods adopted in the different fields, and a general consultation and decision as to new methods which might be adopted, would prove of mutual advantage and profit to the work in the various missions. Many of the workers were largely isolated, deprived of the companionship of others of the same faith during the year, and such an opportunity of Christian association and fellowship would be a privilege highly prized, and a source of spiritual profit to those who might share in these annual convocations. Such a meeting was therefore appointed to be held at Basle, Switzerland, Sept. 14-17, under the supervision of Eld. Haskell. Eld. J. G. Matteson represented the Scandinavian field, Elds. J. N. Loughborough and A. A. John, and Bro. Geo. R. Drew were present from the English Mission, and there was a good representation of the leading brethren in Switzerland.*HSFM 109.1*

This being the first meeting of the kind, it was made more an occasion of consultation and comparison of the labors of the past than of recommendation for future plans of work. A permanent organization was formed by the adoption of a constitution. Of this organization Eld. J. N. Andrews was chosen chairman; Eld. A. A. John, secretary; and Charles M. Andrews, treasurer. While the question of the relation of this organization to the various parts of the work in Europe was referred to the General Conference for its recommendation, the practical benefits gained from this first assembly were so evident that the meeting recommended such convocations to be held at least annually, from that time forward. The delegates returned from this meeting feeling that they had enjoyed a profitable occasion, and that they could resume work in their various fields with renewed courage.*HSFM 109.2*

THE COUNCIL OF 1884

OWING to the extreme feebleness of the chairman of the Council, Eld. J. N. Andrews, the appointment which had been made for its second session to convene in October, 1883, was withdrawn. The subsequent death of Eld. Andrews seemed to make it advisable not to renew this appointment until the arrival of Eld. Butler, whose visit was recommended by the General Conference of that year. The holding of this second session was therefore deferred until the close of Eld. Butler's visit to the various missions, and so was not held until May 28 to June 1, 1884. This meeting was also held in Basle, with a much larger and more general representation of the fields in which the work had been commenced. The English field was represented by Elds. M. C. Wilcox, A. A. John, and J. H. Durland, Bro. Geo. R. Drew, and Sister Jennie Thayer. The delegates from the Scandinavian Mission were Elds. J. G. Matteson, K. Brorsen, A. B. Oyen, and E. G. Olsen, and Bro. L Hansen. The Roumanian field was represented by Bro. Thomas G. Asian, of Pitesti, Roumania; and Italy, by Brn. A. Biglia and V. Guerini, of Naples. Elds. A. C. Bourdeau, D. T. Bourdeau, J. Erzenberger, and B. L. Whitney, and Brn. Albert and Adémar Vuilleumier, Oscar Roth, and other brethren and sisters connected with the Central European Mission, were also present. After the temporary organization of the meeting by the election of Eld. G. I. Butler chairman *pro. tem.*, and A. B. Oyen secretary *pro. tem.*, the following order of exercises was adopted: A religious meeting at 5 A. M., and business meetings at 9 A. M. and 4 P. M., the remainder of the time to be devoted to committee work and consultation. This programme was followed throughout the meeting.*HSFM 109.3*

One of the first questions which occupied the attention of the meeting was that of perfecting the organization according to the recommendations of the General Conference, to which the matter had been referred. A committee appointed to consider this question presented the following report:-*HSFM 110.1*

We most heartily indorse the constitution drafted at the time of Bro. Haskell's visit; but in harmony with the action of the General Conference held at Rome, N. Y., in December, 1882, and to meet the present existing wants of the mission fields, we recommend-*HSFM 110.2*

1. That Art. I. of the constitution be amended so as to read: "This Council shall be called the European Council of Seventh-day Adventist Missions."*HSFM 110.3*

2. That Art. IV. be amended so as to read: "The officers of the Council shall consist of an Executive Committee of three, a Secretary, a Treasurer, and a Missionary Board of three in each mission, whose chairman shall be a member of the Executive Committee of the Council, these officers to be elected by the Council at its annual meetings. These Missionary Boards shall

take supervision of the wants of the cause in their respective mission fields, and shall attend to the disbursement of funds under the counsel of the General Conference Committee, to whom they shall report from time to time the condition and wants of their fields."*HSFM 110.4*

It will be seen that the action of the Council in the adoption of this report was in itself an important step toward more thorough system and organization in the work in all the missions. The appointment of a general executive committee of three, composed of brethren selected from the different missions, would serve to unite the work, and, so far as possible, give all the benefit of the experience which might be gained by the workers in each field. This would bring the best judgment of all our missionaries to bear upon the work to be done, while it would help all to feel responsible for the advancement of the common cause.*HSFM 110.5*

The practical questions considered at this Council were numerous, and related to various phases of the work. The subject of education received much attention. The importance of schools and Institutes for the instruction of the young, with a special view to qualifying them for usefulness in the work, was quite fully discussed. Every reason which can be urged in favor of denominational schools for our people in America applies to the work here. Not only are the public schools of Europe open to the same objection as are those of America,-their tendency to worldly influence, vice, and evil,-but in addition to this, fines and imprisonments are liable to be imposed upon those who refuse to send their children to school on the Sabbath. At the same time education is compulsory, so that, in many instances, the only means of avoiding a conflict with the authorities on the question of the Sabbath is to provide private instruction, and this often involves greater expense than our people in these countries are able to meet. The law makes provision for those who choose to educate their own children, allowing them this privilege providing that the standard established for the public schools is maintained. These facts furnish abundant reason for the establishment of denominational schools by our people. In such schools our children could be taught the regular branches required in the public schools, and could also receive special instruction in the Bible. Such were, in brief, the facts presented before the Council in its discussion of this important question. The special committee to which this subject, together with that of the holding of Institutes, was referred, offered the following report, which was adopted:-*HSFM 110.6*

Whereas, We feel it to be our duty, in view of the perilous times in which we live, to use every means in our power to guard our children from the evils which surround us; and-*HSFM 111.1*

Whereas, The moral condition of society is such that in the public schools they are surrounded by influences which draw them away from the truth; and-*HSFM 111.2*

Whereas, The laws of many countries in Europe are such that all children connected with the State or public schools are required to attend school on the Sabbath; and-*HSFM 111.3*

Whereas, By the establishment of proper schools, not only the studies required by law may be taught, but other instruction may be given calculated to guard our children from the evil influences of the world and to cultivate in them a love for the truth; therefore-*HSFM 111.4*

Resolved, That as soon as suitable teachers can be procured, and arrangements made, schools be established in such fields and localities as the necessities of the case may demand.*HSFM 111.5*

Their recommendation concerning the matter of Institutes was as follows:-*HSFM 111.6*

That where there is a sufficient number of persons in any Conference or mission who wish to enter into the work to warrant the holding of an Institute for the purpose of giving instruction in the missionary and colporter work, Bible readings, etc., the holding of such an Institute and the procuring of instructors for the same, be left to the judgment and decision of the Executive Committee of the said Conference or mission.*HSFM 111.7*

The prospect of increased labor in Italy and Roumania led to the appointment of a committee to consider the particular wants of the cause there. These fields had not been directly connected with the general work in America, as no one from that country had been sent especially to labor in them; but in view of the peculiar difficulties encountered in the work in these countries, it was, in the judgment of the Council, highly important that so far as possible it might be moulded after the plans which had proved most efficient in older fields. For this reason it was desirable that they should have the experience of those who had labored in other parts of the work. The deliberations of the committee were embodied in the following recommendations:-*HSFM 111.8*

1. That such fields as those in Roumania and Italy, where there is no experienced laborer from America, but where there are native Sabbath-keepers who wish to work in the cause, be placed under the supervision of the Missionary Board of the Central European Mission, and that those who can labor for the advancement of the cause should do so at such places and in such a manner as shall be in harmony with the counsels of said Board.*HSFM 111.9*

2. That at least one experienced laborer be sent to each of these fields to labor with these brethren, helping them by instruction to gain an experience in the methods of labor which have been found by past experience to be best calculated to build up the cause of present truth.*HSFM 112.1*

3. That Eld. A. C. Bourdeau go to Roumania as soon as other duties will permit, to labor with Bro. Thos. G. Asian to build up the work there, remaining as long as he may think advisable.*HSFM 112.2*

4. That the journals published in the Roumanian and Italian languages be continued as quarterlies for the present.*HSFM 112.3*

5. That Eld. D. T. Bourdeau visit Italy as soon as Bro. A. Biglia can arrange his affairs to labor in harmony with the plan of working which our American brethren have found to be best calculated to build up the cause of present truth, and that he labor with Bro. Bourdeau as the wants of the cause demand.*HSFM 112.4*

Resolutions were also adopted recommending the encouragement of such local laborers as gave promise of being useful, the importance of faithfulness and promptness on the part of all in the payment of tithes and donations for the support of the work, and the duty of our ministers to faithfully present the teaching of the Bible on the subject of Christian liberality. The importance of maintaining Bible simplicity and plainness in dress, and of avoiding the marked tendency throughout Europe to attach undue importance to needless forms and ceremonies in the manner of worship, was plainly set forth in resolutions, all of which were thoroughly and intelligently discussed before their adoption. The free discussion of these practical questions with especial reference to how they should be presented in the work in these countries, elicited much valuable instruction as to the most practicable methods of labor in the European field.*HSFM 112.5*

Among the important local questions which occupied much of the attention of the Council, was that of the establishment of a house of publication in the Central European Mission. A committee of eleven was appointed to thoroughly canvass the expediency of renting a building for a term of years, of purchasing one already built, or of erecting a new one. After having carefully examined the matter, the committee reported against either renting or purchasing the house already occupied by the Mission, and not finding any other building adapted to the publishing work, they decided on the purchase of a new building. The site which they secured on the corner of Weiherweg and Rudolfstrasse, was one most admirably adapted for this purpose. Plans were also prepared for the proposed building, which were submitted to the General Conference Committee with the recommendation of the Council that its erection be immediately commenced.*HSFM 112.6*

The proposition for the formation of a Publishing Association for Central Europe, after having been submitted to proper legal counsel, was discarded as being impracticable. It was found that, according to the laws of Switzerland, it would be a much more simple and easy arrangement to leave the property in the hands of an association in America, to be managed by one or more persons whom it should appoint as its representatives here. The Council

therefore proposed that, should it be decided to go forward with the erection of the new office, the General Conference accept the latter plan for the management of the publishing work in this Mission.*HSFM 112.7*

The officers of the Council elected for the ensuing year were as follows: Executive Committee, B. L. Whitney (chairman), J. G. Matteson, M. C. Wilcox; secretary, A. B. Oyen; treasurer, Addie S. Bowen. Missionary Boards: Central European Mission, B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen; English Mission, M. C. Wilcox, A. A. John, J. H. Durland.*HSFM 112.8*

The following resolutions, inviting the visit of Mrs. E. G. White and Eld. W. C. White, expressing the gratitude of the Council for the visits of Elds. S. N. Haskell and Geo. I. Butler, and its sense of loss in the death of its respected president, were unanimously adopted by the Council.*HSFM 113.1*

Whereas, Experience has taught us that the personal labors of our dear Sister White are invaluable to the cause in accomplishing what her writings alone cannot accomplish; and—*HSFM 113.2*

Whereas, Our European brethren feel the greater need of these for having never been favored with them, and have a strong desire to see and hear Sister White; therefore—*HSFM 113.3*

Resolved, That we extend to Sister White a hearty and urgent invitation to visit the different fields in Europe as soon as practicable.*HSFM 113.4*

Whereas, The publishing work in Europe has in its growth reached a point where it calls for the labors of those of special experience in the work of printing; therefore-*HSFM 113.5*

Resolved, That it is the sense of this meeting that Bro. W. C. White should soon come to Europe to render that assistance in the publishing work that his experience qualifies him to bestow.*HSFM 113.6*

Whereas, The visit of Eld. S. N. Haskell to Europe two years ago was a great blessing to the cause in this country, bringing about more earnestness and zeal in the work, and greater liberality among the brethren; and—*HSFM 113.7*

Whereas, The present visit of Eld. Geo. I. Butler has been a source of encouragement to the brethren, and has served to more closely unite the hearts and sympathies of the workers in the different fields of labor; therefore —*HSFM 113.8*

Resolved, That we express our gratitude to the General Conference for sending these laborers, and that we extend to these brethren a cordial invitation to visit us as often as they may have opportunity so to do.*HSFM*

113.9

Whereas, The Lord in his providence has permitted disease to remove from this life our dear brother and president, Eld. J. N. Andrews, who has borne a prominent part in this last message; therefore-*HSFM 113.10*

Resolved, That while we deeply mourn our loss, we submissively bow to this affliction, and try to show our appreciation of his valuable services by faithfully and zealously carrying on the work in which he so earnestly labored.*HSFM 113.11*

The spirit which prevailed during this entire session was most excellent. Union, love, and harmony prevailed in all the deliberations, and the important decisions which were reached were the result of much careful consultation and of earnest prayer for divine guidance. For those who enjoyed this privilege of taking sweet counsel together, the occasion was in a special sense one of spiritual refreshing, and some of the results of the deliberation of this important meeting will be seen in the work as long as it shall continue.*HSFM 113.12*

THE COUNCIL OF 1885

THE third session of the European Council convened in the meeting-hall of the new publishing house at Basle, Switzerland, Sept. 15, 1885. Though but little more than a year had passed since the close of the previous session, this year had seen carried out the plans recommended by the former Council concerning the publishing house for the Central European Mission. The large, well-arranged building to which the delegates were welcomed on this third visit to Basle, was in marked contrast to the narrow, inconvenient tenement, in an obscure part of the city, in which the first Council was held, and gave evidence of the advancement which had been made since their first period of consultation.*HSFM 113.13*

In response to the cordial invitation of its previous session, seconded by the recommendation of the General Conference, Mrs. E. G. White and Eld. W. C. White and his wife had made the journey from the Pacific Coast to the Old World, and the brethren assembled at this session enjoyed the privilege of having among them these representatives of the work in America. The attendance was even more general than at the previous session, there being several representatives from France in addition to those from other fields. The meeting continued until Sept. 29,-fourteen days,-yet although of so much longer duration than the previous session, every day was filled with important business relating to the various branches of the work in different fields.*HSFM 113.14*

The length of time during which the Council continued, permitted the introduction of some features in the regular order of exercises which had not been before adopted. In addition to the early morning prayer and social meeting, a regular class for Bible study was formed, which held one regular meeting each day. A Bible reading conducted in English, French, and German, was also held daily, and each evening a discourse, usually on some practical subject, was given. In this manner, while much time and thought were given to the affairs of the various missions, and to the details of the work in its various phases, a good share of the time was devoted to cultivating the spiritual interests of the meeting,-a most essential branch of the work.*HSFM 114.1*

At the suggestion of Bro. White, an auditing committee was appointed to examine the details of the accounts of those employed by the General Conference, in order to facilitate the work of the auditing committee of that body in its final action. Many difficulties arise in the work of this latter committee, on account of the different methods of making the report of labor and expenses, and it was judged that a committee on the ground could examine these details much more readily than the committee of the General Conference.*HSFM 114.2*

The propriety of the Council recommending to the General Conference those who should receive credentials and licenses in the various missions was

considered, and a committee was instructed to recommend the names of such as in the judgment of the Council should receive credentials and licenses from the General Conference.*HSFM 114.3*

Several of the first meetings of the session were occupied with verbal reports from the laborers of the different missions. These reports brought out interesting statistics of the work in the various fields. Eld. Matteson spoke of Sweden as one of the best fields of labor in Northern Europe. A general interest was manifested by the people to hear the truth, and as the result of a series of meetings in Stockholm, over fifty souls were converted. This Conference is composed of seven churches with 193 members, a gain of 81 members since last year. There are, in addition to this number, 86 scattered Sabbath-keepers, making in all 279 believers who are fully united with us in the truth. Colporters have good success laboring here. Two of these and one minister have been employed during the year. They have sold and distributed during this time 426,400 pages of reading matter, obtained 448 subscriptions for our papers, and received $580 on sales and subscriptions.*HSFM 114.4*

Eld. E. G. Olsen reported concerning his labors and the work in Norway. A church of twenty-one members had been organized in the vicinity of Drammen, and twenty-eight persons had been added to the church in Christiania. In the work of the colporters in the missionary society 500 subscriptions had been obtained, 600,000 pages of reading matter had been given away, and about $400 received on sales and subscriptions. The publishing work in Christiania was reported to be in a prosperous condition. The completion of the new office of publication will furnish increased facilities for the growth of this branch of the work. The office publishes at present a Danish Norwegian religious monthly, *Tidernes Tegn*, a Swedish religious monthly, *Sanningens Härold*, and monthly health journals in the Danish-Norwegian and Swedish languages. The office also publishes forty-five different books and tracts in the Danish-Norwegian, and fifteen in the Swedish.*HSFM 114.5*

In the Conference of Denmark, reported by Eld. K. Brorsen, there are four ordained ministers, two licentiates, nine churches, and 160 members. There are besides ninety-eight Sabbath-keepers in this country. The tithe for the past year was $400.*HSFM 115.1*

The following summary of the work in the Scandinavian Mission was presented by Eld. J. G. Matteson: Number of ministers, 7; licentiates, 7; colporters, 8; churches, 18; members, 514; whole number of Sabbath-keepers, 698; amount of tithes and donations, $2,161.86; total number of subscriptions taken for our periodicals, 1,044; pages of reading matter sold and distributed, 1,041,400; received on sales and subscriptions, $1,033.*HSFM 115.2*

The condition of the work in the British Mission was presented by Eld. S. H.

Lane, who a few months before had become connected with the work in England, Eld. M. C. Wilcox, and Bro. Geo. R. Drew. In his ship missionary work at Liverpool, Bro. Drew had sold during the past eleven months, 301,000 pages of books, for which he had received $750. He had visited, in doing this work, 2,216 vessels. Three other colporters had been employed in the Mission for a portion of the time. They had received 249 subscriptions for the *Present Truth*, and visited 3,453 families. The office at Grimsby had printed during eleven months 102,500 copies of *Present Truth*, and received on subscriptions and sales of their paper about $550. Received on other sales, $450. The tithes received during this period amount to $388.58. During the summer a tent-meeting had been held with good success, as the result of which nine persons had embraced the truth.*HSFM 115.3*

The circulation of *Present Truth* has made a favorable impression upon the public mind; but much more can be done by circulating it by means of colporters than by sending it through the mail. Eld. R. F. Andrews gave an account of his labors in Northern Ireland, and Eld. A. A. John referred to his experience in open-air meetings, recommending this as an effective method of presenting the truth before the people of England.*HSFM 115.4*

The Swiss Conference, as reported by Eld. B. L. Whitney, has one ordained minister, seven licentiates, ten churches, with 224 members. There are also thirty-nine Sabbath-keepers in churches not as yet connected with the Conference. The tithes paid in during the eleven months of the year amount to $1,314.87, besides $264.35 paid by the churches in Germany. The Missionary society has a membership of 113. Their report of labor shows 137,039 pages of tracts distributed, and 9,066 missionary visits. The donations since the organization of the society amount to $2,041.00. The Sabbath-school Association includes eleven schools, with 251 members.*HSFM 115.5*

The office of publication has published during the year 131,000 copies of the periodicals in the four languages in which journals are issued, and the receipts on the French and German papers are $1,010.00. The office publishes thirty-one different tracts and pamphlets in French, fourteen in German, and seven in Italian.*HSFM 115.6*

In Pitesti, Roumania, according to the report of Bro. Thomas G. Asian, a church of fourteen members had been organized by Eld. A. C. Bourdeau. The Roumanian paper is well received, and seems to be accomplishing a good work, though according to the judgment of the friends there, its efficiency would be greatly increased if it could appear oftener.*HSFM 115.7*

Eld. D. T. Bourdeau reported his labors in France and Italy. Three churches had been organized with thirty-five members in France and Corsica, and two churches in Italy, at Naples and Torre Pellice, of twenty-five members.*HSFM 116.1*

Bro. A. Biglia, of Naples, had labored particularly in the distribution of the Italian paper, and in correspondence with those who had become interested through reading it. By this means the truth is finding an entrance into many towns of Southern Italy. Bro. John Geymet had been engaged in colporter work in the Vaudois Valleys. He had sold about 22,000 pages of tracts, and given away 8,000. He spoke favorably of that locality as one well adapted for French labor.*HSFM 116.2*

The conditions of the work in the German field were presented by Eld. James Erzenberger. In Germany religious meetings cannot be held without first giving notice to the authorities, stating the time and place of the meeting, and the subject to be presented. Unless this is done, one is liable to be fined. When, however, these conditions are complied with, the meeting is under the protection of the authorities, and is not liable to be disturbed. Halls for meetings are expensive, and it is difficult to obtain private rooms. At the same time there is an immense Protestant population in Germany, and encouraging results have followed the labor put forth among them. Colporters are needed to prepare the way for public effort by judicious distribution of our publications. These colporters will have to obtain license of the authorities, the expense of which will be about four dollars for each license granted.*HSFM 116.3*

Eld. A. C. Bourdeau had labored in Roumania, Italy, Corsica, Western France, and Switzerland. He reported nine or ten persons in Western France as having embraced the Sabbath, though they are not as yet organized as a church.*HSFM 116.4*

Through these verbal reports the members of the Council were enabled in a measure to become familiar with the situation of the work in the various fields, and thus to enter more intelligently into the discussion of the important questions which were presented for the action of the Council. The members of the Council were requested to offer in writing the practical questions upon which they desired information, these questions being referred by the chairman to different individuals to be answered. As these questions were presented, general discussion was also invited, and in this manner much practical information was gained on the subject under consideration. Among these questions were the following:-*HSFM 116.5*

1. “Can tents be used to advantage in Switzerland, Germany, France, England, and Northern Europe?” The discussion to which this question gave rise brought out the facts that, so far as known, there are no laws in these countries to hinder such meetings, unless perhaps it may be the case in Switzerland. The difficulty and expense in obtaining suitable and respectable halls make the use of tents desirable. The advantages of tent-meetings over open-air meetings were quite fully discussed, and many strong reasons were advanced in favor of the former. It was thought that without doubt many difficulties would arise, but this should not stand in the way of making an effort in this direction. Difficulties have been encountered in this kind of work in

America, and yet at present scores of tents are being successfully used there. While in the open-air meeting but little if any opportunity is afforded for making the meeting self-sustaining, with a tent effort the case is quite different, as the people will often give of their means, and in other ways aid in the support of the tent company.*HSFM 116.6*

During this discussion Sister White made some very important statements in regard to the manner in which meetings should be held. There are serious objections to open-air meetings. In the effort to hold the attention of the people, the vital forces of the one engaging in this kind of labor are subjected to a heavy strain. It is much more difficult to speak in the open air than in a tent, and the exposure of health and strength is much greater. Again, these meetings are usually attended by a continually changing class of people, so that there is no good opportunity for personal labor. This kind of labor is absolutely necessary in order to success in the work of winning souls to Christ. As he came in personal contact with those for whom he labored, so his servants must labor personally for the people. She expressed the belief that the use of tents is one of the very best methods of conducting a meeting, and that the Lord would bless this kind of labor in Europe.*HSFM 117.1*

As the result of the consideration of this question, the Council recommended the purchase of a second tent for England, and one for use in Sweden the coming season; that the Swiss Conference purchase two tents, one for the French and one for the German work; and that the General Conference be requested to furnish a tent for use in Italy.*HSFM 117.2*

2. “Would it be profitable to illustrate our papers?” The opinion prevailing that well-executed, instructive illustrations would add greatly to the circulation, and thus to the efficiency, of our periodicals, it was recommended that, so far as consistent, the European journals be illustrated.*HSFM 117.3*

3. “Should we bear arms or serve in the army? If so, is it lawful to serve on the Sabbath?” Military service is compulsory in Switzerland, Germany, France, and Italy. The period of service varies in the different countries, in some being as long as three years. In Switzerland, Sabbath-keepers have the choice of joining the sanitary corps, in which a person is exempt from bearing arms; but even here the duties required are such as are not consistent with the proper observance of the Sabbath. The Council recommended that the Executive Committee prepare a circular setting forth the principles involved in this question, and offering suggestions for the instruction of our brethren.*HSFM 117.4*

The question arose how to reach the traveling public, and whether it is advisable to use distributers at places of pleasure resort, and on the ocean steamers. The experience of our American brethren in placing such distributers in stations, hotels, and public places, was cited in favor of an experiment in this direction in Europe. A request was made by the Council to

the International Tract Society to furnish distributers on the transatlantic steamers leaving Liverpool.*HSFM 117.5*

On the subject of distribution of labor the Council adopted resolutions recommending that Eld. A. C. Bourdeau locate in the Waldensian Valleys, and devote his principal efforts to the work in Italy and France; that in view of the special and urgent demand for labor in various localities in the Italian field, Bro. A. Biglia be recommended not to confine his labors to Naples, but to devote the greater portion of his time to new fields; that Bro. Thomas G. Asian spend six months or a year in Italy, laboring with Bro. Geymet; that a Scandinavian laborer be selected to assist Bro. Drew in his work at Liverpool; and that the General Conference be requested to send a German laborer to join Bro. Erzenberger in the German field.*HSFM 117.6*

Resolutions were also adopted expressing continued confidence in the gift of prophecy which God has mercifully placed among his remnant people, and pledging a renewed endeavor to show true appreciation of the same by prayerfully carrying out its instruction.*HSFM 117.7*

Among the resolutions relating directly to the policy of the work in the different missions was one setting forth the “duty of our ministers to encourage and educate young persons to become successful canvassers and colporters, by holding Institutes, and by connecting them with tent labor and other work where it may be deemed advisable, thus helping them to obtain the necessary qualifications for this work.” It was recommended that an Institute of three or four weeks’ duration be held at Great Grimsby, England, for the purpose of giving instruction to canvassers and colporters.*HSFM 117.8*

The Scandinavian brethren of America were invited to become subscribers to the health journals published at Christiania, and to aid in their circulation among the Scandinavians in that country. The Executive Committee of the Council was requested to prepare petitions to the Swiss government that the children of Sabbath-keepers be exempt from attending the public schools on the Sabbath; and also to prepare tracts and leaflets to be distributed by those who circulate these petitions.*HSFM 118.1*

Resolutions were adopted embodying the judgment of the Council as to the relation of the laborers to the offices of publication, recommending that definite orders be given for all publications desired, that a prompt settlement of accounts be made with these offices at least once each quarter, and that all book accounts be settled before or in connection with the settlement for their labor. The Conference Committees, or Mission Boards, were recommended to inform all laborers to what extent the free distribution of our publications should be carried, and to instruct them to include what they spend in this way in their annual report.*HSFM 118.2*

The Council expressed by vote its appreciation of the labors and counsel of

Sister White and Eld. W. C. White, and extended a cordial invitation to them to visit all the missions, and to spend as much time in Europe as their other duties would permit.*HSFM 118.3*

The following officers were elected for the ensuing year: Executive Committee, B. L. Whitney (chairman), J. G. Matteson, S. H. Lane; secretary, A. B. Oyen; treasurer, Addie S. Bowen; Mission Boards: Central European Mission, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau; British Mission, S. H. Lane, M. C. Wilcox, R. F. Andrews; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen.*HSFM 118.4*

At its eighteenth meeting, held Sept. 28, the Committee on Resolutions presented the following, which was unanimously adopted:-*HSFM 118.5*

Resolved, That the report of the Council, the financial and statistical report of the European missions, with the report of Sister White's morning talks and a sketch of her visit to the missions, be published in a large-page pamphlet in the English language, that our brethren in America may share the blessing of this good meeting.*HSFM 118.6*

Although the Council continued so long a time in session, the interest in its proceedings did not flag, and an earnest desire was manifested on the part of all to become more thoroughly intelligent and efficient in the great work of extending a knowledge of the present truth in Europe. The morning talks of Sister White were one of the specially interesting features of this annual convocation, and were the means of imparting much precious instruction concerning the practical work of those who were here convened. The session of the European Council of 1885 will remain in the memories of those who enjoyed its privileges as an occasion of practical instruction, spiritual refreshing, and encouragement to future faithfulness and earnestness in the good work.*HSFM 118.7*

PRACTICAL ADDRESSES

[CD-ROM Editor's Note: Please see the E. G. White CD-ROM for these addresses that were on pp. 119-158.]

NOTES OF TRAVEL

[CD-ROM Editor's Note: Please see the E. G. White CD-ROM for these note that were on pp. 159-249.]

A VISIT TO RUSSIA

by L. R. Conradi.

THE Russian empire is the largest in the world. It has an extent of over nine thousand miles from east to west, covering all Eastern Europe and Northern Asia, and only separated from Alaska by a narrow strait. Thus it is in fact the neighbor of the United States, while at the same time it threatens India and borders on Germany. It has a population of over a hundred million, which, though mostly Russian, comprises about a hundred other nationalities and tongues, and many creeds. Europe and Asia, civilization and barbarism, Christianity and heathenism, the ancient and the modern, are there strangely mixed and blended.*HSFM 250.1*

As the last message of warning is to go to every nation, kindred, tongue, and people, we would certainly expect it to be proclaimed among the millions of inhabitants of this great empire. And God has, in his wonderful providence, opened the way, by repeating the experience of the Pilgrim Fathers. Thousands of earnest souls, attracted by the story of a distant land where civil and religious liberty was granted, have during the last twenty years left Russia and crossed the Atlantic to find homes in America. Not only did they find homes and freedom, but some received the precious truth for the last days. Ere long the light found its way back to their old homes near the shores of the Black Sea, at the foot of the Caucasus Mountains, and along the great river Volga, to the very border of Asia, the cradle of humanity and religion. Soon the Macedonian cry was raised, “Come over and help us.” It was in answer to this call that I decided to visit Russia.*HSFM 250.2*

On the 28th of June I left Basle, taking the direct route to Vienna, and from there turning southward to visit our brethren in Roumania. For nearly a hundred miles after leaving Basle, our road lay along the northern border of Switzerland. We passed the noted Rhine fall near Schaffhausen, and entered Constance, where, nearly five hundred years ago, John Huss was burned at the stake. The house where Huss was arrested, and the old Dominican monastery in which he was confined, on an island in the lake, are still standing. To the west of the town a large boulder with inscriptions marks the spot where this illustrious reformer and Jerome of Prague suffered martyrdom.*HSFM 250.3*

At Constance I took a steamer, and after a delightful ride across the lake, landed at Bregenz, within the bounds of the Austrian empire. From here the train wound its way through the narrow valleys of the Tyrolese Alps, passing many an old castle of historical interest, and affording a view of some of the finest scenery I have seen in Europe. The road gradually ascends, until it enters the Arlberg tunnel, which is about six miles long, and near the center of which it reaches its highest point, at an elevation of about five thousand feet.

Above us is Arlberg pass, which forms the water-shed between the Rhine and the Danube.*HSFM 250.4*

From these snowy heights we soon descended to the green valleys past Innsbruck and Salzburg; and on the morning of the 29th we were in the capital of Austria. Here I visited St. Stephen's cathedral, the most imposing edifice in Vienna. Its tower, which is four hundred and fifty-three feet high, affords a good view of this great city, containing over a million inhabitants. Neither here nor anywhere else in Austria has the present truth been preached, though there are four million Protestants in the empire.*HSFM 251.1*

From Vienna our road followed the Danube to Buda-Pesth, the Hungarian capital, and branching off here I stopped at Oroshaza, the largest village in Hungary. I had been told that there were persons here keeping the Sabbath, but found none. I had an opportunity, however, to speak through an interpreter to a company of Protestants concerning some of the leading points of our faith.*HSFM 251.2*

At Pitesti, Roumania, I spent a day visiting our brethren and others who were interested in the truth. Bro. Thomas Aslan with some others here received the truth upon the second advent and the Sabbath from Eld. Czechowski about eighteen years ago, and in the midst of opposition and discouragement a few have remained faithful.*HSFM 251.3*

Continuing my journey to Gierguwo on the Danube, I took a steamer for Galatz, near the Russian frontier. Among the babel of nationalities on the boat, - Turks, Greeks, Bulgarians, etc., - I met a German minister who had been converted from Judaism and had become a Presbyterian. After his conversion he went from Germany to England, and finally entered the employ of the English Bible Society, and with his family he was now on his way as a missionary to Russia. As our steamer glided past Roumanian and Bulgarian towns, where the Greek cross and the Turkish crescent reflected the bright sunlight, we spoke of the blood-stained cross of Calvary, of the great love of God to us, and the importance of manifesting our love to him by walking in his commandments. This minister had upon accepting Christianity renounced the Sabbath, but he listened with candor as I presented the Bible arguments in favor of its observance. He stated that nearly all the converts from Judaism were troubled on the Sabbath question, and that if the seventh day were kept by Christians it would remove a great obstacle in the way of the conversion of the Jews. I called his attention to Bro. Andrews' "History of the Sabbath," and as he expressed a desire to read it, I gave him a copy of the first part of our new German translation.*HSFM 251.4*

At our second interview, on the following day, I found him much interested in the Sabbath history, and he insisted on paying me for it. I learned that he expected to visit Kishenev in Russia, where there is a society of converted Jews who keep the Sabbath. On a previous visit to Kishenev he had become

acquainted with Mr. Rabbinnowitz, the leader of this society, and I requested him to inform Mr. R. of our people and belief. In a letter afterward received from him I learned that while Mr. R. was glad to hear of our people he was strictly forbidden by the Russian authorities to have any connection with other Christian societies, and was therefore unable to open a correspondence with us.*HSFM 251.5*

From the German minister I obtained information which proved of much value to me. He had come by the way of Constantinople, where he presented his passport to the Russian Consul for signature. But since he was entered on the pass as a minister, the Consul refused to sign it, the laws of Russia being very strict against admitting preachers into the country. He accordingly went to Bucharest, and had another pass made out as a private individual. Warned by this experience, I took advantage of my former apprenticeship in our publishing house at Battle Creek, Mich., to enter myself as a printer, and thus I succeeded in getting my pass signed by the Russian Consul.*HSFM 252.1*

July 6, I arrived at Galatz, and went by hack to the Russian border, crossed the Pruth in a little boat, and for the first time set my feet on Russian soil. After my pass and baggage had been carefully examined at the custom-house, I succeeded in hiring a little farm wagon to take me to Reni, the starting-point of the railroad. As those with whom I had to deal could understand no German, and I no Russian, and we had to communicate wholly by signs, the whole proceeding was extremely interesting. Early the next morning I took the cars for Odessa. The Russian trains generally move very slowly, and we had a good opportunity to view the country. We soon noticed some villages of a different style from any we had before seen, and presenting a better appearance. Consulting a map, we learned that we had reached the first German colonies.*HSFM 252.2*

THE GERMANS IN RUSSIA

Ever since the time of Peter the Great, Russia has offered many good openings for German industry, skill, and knowledge. By his invitation many German miners, mechanics, and military men were led to settle here. Catharine II., by offering them land and many privileges, induced a large number of farmers also to come to this country. In May, 1776, a company of emigrants numbering over twenty-five thousand left Lübeck, a German sea-port on the Baltic, en route for Russia. They went by ship to St. Petersburg, and then traveled in wagons the long distance across the country to Saratov on the Volga, the entire journey occupying nearly a year. The number in this colony has since increased to three hundred and fifty thousand, who are nearly all Protestants. In the south of Russia there are also large and flourishing colonies scattered from the Caucasus in the east to Bessarabia in the west. But besides these colonies there has been in this century a continual increase of German immigration to the different towns of Russia, mostly merchants, doctors, engineers, teachers, and mechanics. German churches can be found in nearly all the larger cities, and St. Petersburg alone contains about ninety thousand Germans. Besides these there are several millions in the Baltic provinces, nearly all Protestants. The Germans are highly esteemed, being regarded as the most intelligent part of the population.*HSFM 252.3*

On the morning of the 8th I reached Odessa, the largest city in Southern Russia, and the most important port on the Black Sea. The next day I met Bro. Gerhardt Perk, who came here for the purpose of accompanying me on my journey through Russia. He had labored as a colporter for the British Bible Society, and had in this capacity traveled extensively in European Russia and in Siberia. His knowledge of the Russian language was a great help to me. He received the light on the Sabbath by reading some of our tracts, had already observed it over a year, and had been the means of leading several other colporters to accept it.*HSFM 252.4*

A RUSSIAN CHURCH

On Sunday we visited a Russian church. The edifices of the Greek Church can easily be recognized by their peculiar style of architecture; they are built in the form of a square in the center of which is a large dome, often surrounded by a number of smaller ones. As these domes are brightly painted, sometimes covered with gold, and always surmounted with large crosses, they present a striking appearance. The churches have also a great number of bells, some of them of immense size.*HSFM 253.1*

The interior of these buildings is very richly adorned. They are divided by a high paneled screen into two apartments, the body of the church, and the sanctuary. Through this screen there are three doors. The one in the center, which is called the “Royal Gate,” has on the north side a picture of the Virgin, and on the south a picture of our Saviour and the patron saint. The remaining part of the screen is also covered with pictures, upon the frames and coverings of which an almost fabulous sum is sometimes lavished. Picture worship is a prominent part of Russian devotion. Pictures are found not only in the churches, but also in the market-places, the stores, the steamers, the cars, and even in the saloons, and lights are usually kept burning before them.*HSFM 253.2*

On entering the church, we noticed that all the people had lighted candles, which they held in their hands or placed in candlesticks before some of the images. The sale of these candles brings a handsome income to the church. During their devotions, most of the worshipers reverently kissed the floor or some image, and frequently crossed themselves. The priests and bishops present an imposing appearance, with their long, flowing hair and their gorgeous vestments. The church services are long, and very tedious, being held in the Slavonic language, which, as a rule, none but the priests understand. There was no sermon, as it is something of very rare occurrence. The singing by the choir was good, but no musical instruments were used. From time to time, as blessings were asked of God through the intercession of the Virgin or some saint, the response by the worshipers, “Gospodi pomilui,” “Lord, have mercy,” was repeated thirty times or more, almost in one breath.*HSFM 253.3*

RELIGIOUS TOLERATION

While the government tolerates many creeds, the toleration is somewhat peculiar. Every one is free to practice the religion of his fathers, he can also leave other denominations and join the Greek Church; but woe to the man who tries to leave this church to join another. The “Orthodox,” as the Russians style themselves, are encouraged to proselyte, but if another dares attempt it among them he is liable to be exiled to Siberia. The fact is that while the State Church is ready to receive from all, she gives to none.*HSFM 253.4*

Notwithstanding this, there are many sects among the Russians, some numbering millions; and many are won to the Protestant faith. But the greatest care has to be exercised by all dissenters who labor here, and nearly all that is done is accomplished by colporter work. As preaching is forbidden, they have only so-called experience meetings, in which the leader, remaining in a sitting position, reads from the Bible, and comments as he goes. The laborer is very careful that his converts shall never mention him, but always the Bible, as the cause for their change of faith. Yet as these converts, before being permitted to leave the State Church, are closely questioned by the priest, then by the bishop, and finally by the civil authorities, the work is always attended with considerable danger.*HSFM 253.5*

THE CRIMEA

July 12 we left Odessa by steamer for the Crimea. From the vessel's deck we had a good view of this fine city and its large harbor. A quick trip over the Black Sea, which was very smooth, brought us next morning to Eupatoria, where the allied armies of France and England landed in 1854. The northern portion of the Crimea is a continuation of the steppes of Southern Russia, and is barren and cheerless. The principal industries are agriculture and stock-raising. The southern portion, sloping from a mountain chain which stretches in a northeasterly direction from Sebastopol, has a tropical climate and great richness and variety of vegetation. The southern coast, to which the principal mountain chain sends several small branches, is exceedingly picturesque in appearance.*HSFM 254.1*

Eupatoria is situated on the western coast of the Crimean peninsula, about forty miles north of Sebastopol. It presents a decidedly oriental appearance. Besides other church buildings there are thirteen mosques with their slender minarets. The houses are mostly low, and many are in ruins. About forty windmills were turning their big arms, making a doleful noise.*HSFM 254.2*

Many of the inhabitants are Tartars,, who were once the terror of Eastern. Europe; they are of a swarthy complexion, and are a strong-looking race. The men wore, even in summer, heavy fur caps covering their clean-shaven scalps. The ladies were veiled, or covered their faces with a shawl when a stranger approached.*HSFM 254.3*

In Eupatoria we found several German. Baptists, who pressed us to go with them to their village, about thirty-five miles north, and hold meetings, promising to take us afterward where some of our brethren lived. We accepted the invitation, and stayed two days with them, holding several meetings, and finding-several who were convinced of the truth. These friends took us to Demir Bulat, where a Mennonite brother had been observing the Sabbath for about four years.*HSFM 254.4*

THE MENNONITES

The Mennonites now number about three hundred thousand, the most of whom are in America. They derive their name from Menno Simons, who lived from 1495 to 1561, and who labored mostly in Holland and Northern Germany. The prevailing opinion among church historians, especially those of Holland, is that their origin can be traced, to the Waldenses, and that Menno merely organized the concealed and scattered congregations as a denomination. They had to suffer much by being confounded with the fanatical Anabaptists. Little sympathy was felt for them, as their rejection of pedobaptism, also their opposition to the civil oath and military service, separated them so widely from other Protestants. They also suffered very much from internal dissensions, and at present they are divided into a number of factions.*HSFM 254.5*

About the year 1683 they began to settle in the United States. Toward the close of the eighteenth century several thousand left Germany, and emigrated to Russia, where they obtained from the emperor Paul a charter granting them perpetual freedom from military service. They have since rapidly increased, until they now number about forty thousand in Russia. Their charter has of late been changed, and the young men are now required to serve the government four years in planting timber on the public lands, while their parents incur a heavy expense for their support. Although not required to bear arms, they are subjected to military discipline, laboring under the direction of government officials, and working much harder than the soldiers do. It is doubtful how long they will enjoy even this exemption. For this reason many of this people, also a number of Baptists who are averse to military service, have left Russia and sought the great land of religious freedom. Far in the Western States they found land and homes, and better than all, some have been led to accept the precious truths of the third angel's message.*HSFM 255.1*

THE GERMAN WORK IN AMERICA

As early as 1877, some of our Danish and American brethren in Dakota, living in the vicinity of Mennonite settlements, began to feel a burden for the salvation of their neighbors. They knew but little of the German language, but by the circulation of the few German publications we then had, they scattered the seeds of truth among them. In June, 1878, five commenced to keep the Sabbath. In the winter of the same year, Bro. E. H. Pullen went to the Russian settlement near Milltown, Dakota, and distributed some reading matter. Though he could speak but little German, he tried to present to the people, as best he could, the arguments for the present truth, by giving them from his English Bible the references to proof-texts which they looked up in their German Bibles. In a little while about thirty-five accepted the Sabbath; but as we had no German ministers at that time, the work came somewhat to a stand-still.*HSFM 255.2*

In July, 1879, our German paper, the Stimme der Wahrheit, began to be published as a quarterly, and in January, 1880, as a monthly. This gave them a more perfect knowledge of present truth. About this time, Eld. S. B. Whitney visited them, but as they could not agree with us on some minor points, they did not connect themselves with our people. Later their leaders began to advocate peculiar views, in consequence of which they became divided, and a few gave up the Sabbath.*HSFM 255.3*

For several years urgent requests for a German laborer were presented to the General Conference, but no one could be found to answer the call. Having commenced to labor in Iowa, in May, 1881, I was invited by the Dakota Conference to work among the Germans in that field. In November I went to Dakota, and labored several months among the Mennonites near Childstown and Brother-field, but the effort seemed almost in vain. Many were convinced of the truth, but it seemed almost impossible for them to break away from their church connection.*HSFM 255.4*

In February, 1882, I came to Milltown, and met with a hearty reception from a few of the Sabbath-keepers, while others opposed me bitterly. In May a church of seventeen members was organized here, the first German Seventh-day Adventist church in America. Bro. J. Reiswig, who has since been ordained to the ministry, was chosen elder. Some months later another church was organized among the Mennonites in Brother-field, and a small church at Immanuel's Creek, where the first Sabbath-keepers lived. In the summer of 1883, Eld. Henry Schultz and myself held the first German tent-meeting at Sutton, Neb. During the next two years, assisted during a portion of the time by Brn. J. S. and S. S. Shrock, I labored among the Germans in Minnesota, Kansas, and Pennsylvania. From this small beginning the number of German Sabbath-keepers in America has rapidly increased, until after four years there are now over seven hundred, and the work is steadily growing.*HSFM 255.5*

The good work was not long confined to America. Papers and tracts soon found their way to Russia, where thousands of the friends and relatives of our brethren lived. As early as 1882 the seed sown bore fruit, and some in the Crimea accepted the Sabbath. In November, 1883, an aged brother from the Milltown church came to Russia, and did what he could to spread the light during the year of his stay. His visit only increased the desire of the Sabbath-keepers to have a laborer visit and organize them. They were obliged to wait long for help, and when I came they gave me a warm welcome.*HSFM 256.1*

LABORS IN THE CRIMEA

On Friday evening, July 16, I arrived with Bro. Perk in Japontschi, where our brethren held their Sabbath meetings. I found a dozen Sabbath-keepers here, and learned of as many more scattered within a circuit of fifty miles. Being harvest time, and the mails being slow, it was several weeks before we could get them all notified and bring them together. In the meantime, as the people of Japontschi seemed anxious to hear, I held meetings during the week, the attendance steadily increasing. Several were convinced, and in order that they might be fully decided I spoke Friday evening on the Sabbath question. This at once excited opposition. The next evening, during the sermon the windows were smashed in with such force that pieces of glass flew all about the room.*HSFM 256.2*

On Sunday I spoke in a Lutheran school-house in Westheim, and the day following in a neighboring village. On Tuesday we went thirty miles south to Avell, where several more Sabbath-keepers are living. During our travels in the Crimea we passed through a number of Tartar villages, in one of which we saw a school where their priests are educated. The appearance of these villages was by no means inviting. The many ruins and extensive graveyards showed that in the past the country had supported large numbers of people. But since the Turkish crescent lost its sway in the Crimea, many of the Mohammedans have gone to other parts. At Avell we made the acquaintance of a man and his wife who are keeping the Sabbath. He is a Russian and she is a Greek.*HSFM 256.3*

After holding two meetings in this place, we drove forty miles north to Berdebulat, where our brethren and sisters from different places had appointed to meet because there was sufficient water here for baptism. After we had fully set before them the rules and regulations of the church, as found in God's word, nineteen covenanted together to keep the commandments of God and the faith of Jesus, thereby laying the foundation for the first Seventh-day Adventist church in Russia. Sabbath morning an elder and deacon were chosen and ordained. There were five who desired baptism; but as it was thought advisable that three, including the Russian and his wife, should wait until they had further considered the matter, only two sisters went forward in the solemn rite. The place of baptism was a part of the so-called Sawasch, backwater from the Black Sea, which only comes here when the wind is from the right direction. As we were near a Russian village, many of the people climbed upon the houses to witness the scene.*HSFM 256.4*

ARREST AND IMPRISONMENT

After returning from the baptism, we celebrated the ordinance of humility, and were just preparing for the Lord's supper when I was called to appear before a sheriff who was in the house of a Catholic near by. Bro. Perk went with me to act as interpreter. When we appeared before the sheriff, he at once demanded our passports, and then drew up a statement in which we were both accused of teaching Jewish heresy, and of having baptized two women into this faith. It also accused us of proselyting Russians. The Russian brother was then called in and examined. He testified that he had left the Greek Church eleven years before, and that he had kept the Sabbath for a year, also that I had not taught him at this meeting, for I understood no Russian, and he understood no German, and as there was no interpreter, there was no ground for the charge that I had been teaching Russians. Then the two sisters who had been baptized were called, and asked many questions as to why they were baptized, whether I persuaded them, and why their first baptism, when they were sprinkled, was not sufficient. The officer went so far as to make fun of them, when the husband of one of them reproved him, and told him kindly to mind his own business.*HSFM 257.1*

There were several Catholics present, also a Lutheran. These seemed to enjoy the whole proceeding, and at the close of the examination several signed a statement that I had baptized, though they openly confessed that they did not see me do it, and that they testified simply because of what we had said in regard to it. Finally the sheriff asked us to sign the statement which he had drawn up. This we refused to do, for we were not guilty of teaching Jewish heresy. He also asked the brethren to sign a statement that they would not work on Sunday. This, of course, they refused to do.*HSFM 257.2*

The people present declared that they had not called the sheriff, and when we asked him who our accusers were he said we would find out in Perekop. Two of our brethren then became responsible for our appearance at that place the next day, and we returned to the place of meeting, and proceeded with the ordinances, the peculiar circumstances of our situation forcibly reminding us of the time when they were instituted. All thought, however, that when we should appear before the judge in Perekop there would be little difficulty in proving our innocence and securing freedom.*HSFM 257.3*

On Sunday morning we had a short parting meeting, and then started for Perekop, little dreaming of what there awaited us. The many market wagons which we met, as well as the large market in the town of Arminsky, which was still in progress at 1 P. M., showed how little real regard the people have for the Sunday Sabbath; yet if a Sabbath-keeper works on that day they are very zealous in their interference. At Arminsky we consulted a lawyer, who told us that the charge of teaching Jewish heresy was a serious one, but that aside from this we had little to fear.*HSFM 257.4*

We arrived at Perekop about two o'clock in the afternoon, and presented ourselves without delay before the Isprafnik, the highest officer of the district, and delivered the sealed letter from the sheriff. At first he treated us kindly, but after reading the letter his countenance changed. He eyed us closely from head to foot, and angrily exclaimed, "We want no preachers in Russia." We had been told that we would be tried at once, and still hoping that this would be the case, we cheerfully followed at his bidding. Leading us across the street to the court house, he remained only long enough to get a key, and then conducted us to a one-story building in the courtyard, directed us to enter one of the small rooms, quickly closed the door and turned the key, and for the first time in our lives we were in prison, and that, too, in Russia. I shall never forget the anxious face of the brother who brought us from Berdebulat, as he stood staring at us through the heavily barred windows. Then he hurried away, hardly daring to wait while we told him to write to Basle.*HSFM 258.1*

After our brother had left us, we began to examine our surroundings. A glance was sufficient. Our room was empty, and the floor was nothing but mother earth. After awhile two chairs were brought in, and a speedy trial was promised. We waited expectantly, not knowing as yet how little reliance is to be placed upon the word of a Russian official. Meanwhile we told our sorrow to Him whose ear is always open, and to whom we can have access even when shut away from the world and earthly friends.*HSFM 258.2*

Toward evening our door was opened, and two policemen bade us follow them. They led us through the town, and at the end of a ten minutes' walk halted before a large white three-story building, surrounded by a high white wall, and situated at a little distance from the town. This was the prison for the district. We afterward learned that some of its inmates were waiting for trial, and some for banishment to Siberia. The policeman knocked at the gate, a bell was rung inside, then the heavy gate was opened, and we passed into the prison inclosure, which we were not to leave for forty days.*HSFM 258.3*

They led us in between the guards, and soon we were examined by the jailer and his clerk. First our money was taken and counted. Then watches, knives, pens, and pencils were given up, and the rough prison clothes were brought forward. These consisted of a linen shirt, pants of the same material, a gray mantle, and a pair of slippers. This clothing was not only rough and coarse, but it was thin, and altogether insufficient to keep us warm. We begged to retain our own clothing, and told the jailer that we would not forget any favor shown us. Seeing that we had a good supply of money, he granted this request, and also allowed our German Bibles to be returned to us.*HSFM 258.4*

Then we were led by a turnkey to the end of the long corridor on the second floor, and locked into a seven by twelve cell, whose only furniture was a wooden framework apparently intended for a bed, and water and slop buckets. A tallow candle was thrust through the hole in the door, and we were left to ourselves. Our hearts were full to overflowing, but we told our sorrows to the

Lord, and soon found comfort and consolation from Him who was himself taken captive. We were weary and exhausted, and quickly prepared for rest, our boots and coats forming pillow, mattress, and cover. Soon we slept, hardly feeling the tiny wanderers that had discovered their new victims, and under the cover of night enjoyed their bloody meal. In the morning many red spots testified as to what company we had had during the night.*HSFM 258.5*

[Illustration] The Prison at Perekop.

Early the next day we were brought into an empty cell, and as we were permitted to purchase for ourselves different food from the prison fare, Bro. Perk ordered a loaf of white bread and a jar of milk. But the food tasted strange, and I could eat but little. After a while the Isprafnik was announced, but all the information we could obtain from him was that our cases were referred to the governor at Simferopol. In the afternoon we were permitted to go down to the office to write. On entering, we saw a prisoner standing in the corner. The jailer, who was scolding him, trembled for rage, and growing redder and redder walked up to the prisoner and struck him half a dozen blows in the face. The mouth of the prisoner began to bleed, but not daring to spit on the floor, he took off his slipper and used it for a spittoon. A strange feeling came over me, and with longing eyes I looked through the barred windows to the open fields where one might enjoy freedom, the precious boon for which I had been so little thankful until the present time.*HSFM 259.1*

After the jailer recovered from his anger, I was permitted to write a dispatch to Eld. Whitney, and letters to the American consuls at Odessa and St. Petersburg. The jailer tried in every way possible to discourage me about sending the dispatch. He said it would be very expensive, and that we should need all our money before we were released. This was quite significant, and not very comforting, for we had over one hundred dollars. He also informed us that everything we wrote would have to go to Simferopol, to be examined by the government officials before it could be sent to its destination. This was not very encouraging, considering the slowness of Russian mails, but I insisted upon sending the telegram and the letters. It was not until the fourth day of our imprisonment, however, that we succeeded in getting them started for Simferopol.*HSFM 260.1*

As it was hard to be always locked in our cells, Bro. Perk asked that we might have the same privilege as was granted to the thieves and murderers, that of having a little walk in the prison yard. We were finally granted this privilege for an hour each evening.*HSFM 260.2*

On Tuesday our brethren from Japontschi and Berdebulat came to see us. They brought two pillows and a few overcoats for our bed, and with considerable difficulty secured permission to talk with us for a few minutes, in the Russian language, and in the presence of the jailer: As they were not allowed to speak in German, Bro. Perk interpreted for me. They brought us

some fruit, and assured us that they would do all in their power for our comfort, and to secure, if possible, our early release. Every Sunday except one during our imprisonment they came the long journey of thirty-five miles, bringing fruit and bread, and endeavoring each time to secure an interview with us. This was permitted but twice more during our imprisonment; but they continued to come, and it was something of an encouragement to see them on the prairie beyond the prison walls, and to know that they saw us peering anxiously out of the prison windows.*HSFM 260.3*

On the second day we had been taken to another cell, from the window of which we could see a part of the town, also the prison gate, and not far from the gate a well where the shepherds came to water their flocks, and where the strange-looking teams, consisting of two camels yoked to a huge wagon, sometimes stopped that the camels might drink. This little town, of about a thousand inhabitants, is situated on the neck of the Crimean peninsula, the isthmus at this place being not quite five miles wide. Looking westward, we could see the waters of the Black Sea.*HSFM 260.4*

As we became better acquainted, our doors were often left unlocked, so that we could walk in the corridor. We learned that the prison contained about thirty cells, and that there were at this time over eighty prisoners. There were only a few on the same floor with us, and all these were bound for Siberia. As all the prison officers told us that we would be sent to Siberia, we felt that our situation was a grave one.*HSFM 260.5*

The days passed slowly. Sabbath came, and I was forcibly reminded that I could not now preach the precious truths of the third angel's message. Never before had I so fully realized what a blessed privilege it was to preach the gospel, and the thought that I might be forever deprived of this privilege seemed' unbearable; but we sought the Lord in prayer, and the assurance came that he would not permit us to be dragged to a country where I did not know the language, and where we might be committed to a lifetime of slavery in the mines.*HSFM 260.6*

Sunday came, and the bells of the Greek church rang loudly to invite the people to worship; but the long train of market wagons showed what god was served by the majority. Our brethren came, and we were allowed to talk with them, the last time for many weeks. They had done all in their power for our relief, but had been harshly repulsed at every step.*HSFM 261.1*

As early as Sabbath we had begun to rejoice at the thought that by this time our dispatch must have reached Basle, and that our letters would soon be in the hands of the consuls at Odessa and St. Petersburg; but lo, on Tuesday morning we were called down to the office, and there were our letters and the dispatch. They had been examined at Simferopol, and returned to us, and we were now permitted to send them. This was the tenth day of our prison life, and as yet no news as to our arrest and imprisonment had reached our

friends. Again we counted the hours till the message should arrive at Basle.*HSFM 261.2*

The next morning we saw the telegraph operator enter the prison. Probably he brought a dispatch for us, but no news came till evening, when we were called down to the office, and the following telegram was handed us: “Whitney in jail. Told police. Could not be found.” We saw that some miserable blunder had been made, and we learned afterward that my telegram, which read, “Whitney, Basle. In jail for Jewish heresy. Write to American Consul,” had been changed by the operator here so as to read, “Whitney in jail. Basle.” The police at Basle had made a faithful search, but they could not find Whitney in jail. Oh, how painful were all these delays and disappointments! The next day, however, we learned that my dispatch had at last been delivered to Eld. Whitney, who, thank the Lord, was not in jail, and who promptly did what he could for our relief, by laying the case before the American Minister at St. Petersburg.*HSFM 261.3*

During the following week we were told that we should be taken to Simferopol, and later that our case had been referred back to the authorities at Perekop.*HSFM 261.4*

On the second Sabbath the judge came and called me down to the office, where he began to question me through an interpreter about my history, my plans, and my reasons for coming to Russia. He wrote down my statements until noon, when he left, promising to return the next day. Sunday afternoon the judge came again, and questioned me closely about the baptism, why we “baptized again” those who had been sprinkled, how baptism was administered, and on what conditions a person was allowed to be baptized. Considerable time was spent in trying to make the judge, and the interpreter, who was a Catholic, understand what I meant by conversion or regeneration. Then they questioned me about the Sabbath, and finally about the organization of our denomination. Page after page was covered, for they questioned and wrote industriously for four hours.*HSFM 261.5*

At the close of the examination, the judge asked me if I would be satisfied to be released on bail for one thousand rubles. If so, he wished me to sign the statement he had drawn up. I did so, and gave him the names of seven witnesses who could testify as to the correctness of the statements I had made. He then called out Bro. Perk, and questioned him for half an hour, and then left, promising to see the witnesses soon, and then to admit the bail. For a time we had high hopes of a speedy release, but soon we learned that in some unaccountable way the judge’s statements regarding the bail were construed so as to apply only to the case of Bro. Perk, and that no security would be admitted in my case.*HSFM 261.6*

When the brethren heard that we might be released for a thousand rubles, they made a great effort to sell their crops and to raise the money. But on

presenting it to the authorities, they were told that this bail would be accepted for Bro. Perk, but that I could not be released on bail. As they knew that I could not understand the Russian, they thought it best for Bro. Perk to remain with me. Thus they as well as we were learning more thoroughly the fact that there is no reliance to be placed upon the word of a Russian official. The very uncertainty of our situation increased their anxiety and added to our misery.*HSFM 262.1*

Sunday morning we had been moved to a room below, where we could walk in the yard every alternate two hours, but there were so many in this part of the prison, and the stench at times was so terrible, that we longed for our old room. We also found that our food, which we had tried to cover, was quickly overrun by large black beetles that were devouring it rapidly. So at our request we were moved upstairs again, and two days later we were put in another room with better accommodations. We had agreed to pay liberally for these favors, and for a long time they had been promised. The improvement consisted of two iron bedsteads with three narrow boards in the place of a mattress, and a little wooden stand. Simple as these accommodations were, they made our cell look more homelike, and we could keep down the insects better than while sleeping on the large wooden frames.*HSFM 262.2*

We now concluded to try prison fare, so as to save our money. This consisted of two and a half pounds a day of heavy black rye bread, and a dish of soup at noon. On Wednesdays and Fridays, which are the fast days of the Russian Church, it was noodle soup without meat, and on other days it was usually "borscht," the national dish of the Russians. This is a sour vegetable soup with some meat in it. When well made it may be quite palatable, but our prison cooks put in half-peeled potatoes, and used meat which was far from being the nicest. As to quantity, we were not stinted; the soup was brought in a wooden tub of three or four gallons' capacity, and there was usually twice as much as we wanted. In the morning and evening, by paying extra for it, we could get a little hot water to drink with our black bread.*HSFM 262.3*

Twice during our stay we were allowed to take a Russian bath in a bath-room adjoining the prison. The steam was produced by a large kettle kept constantly boiling. The last time I fainted after the bath, and was quite weak for several hours following.*HSFM 262.4*

On the 19th of August I received the following letter from the American Consul at Odessa: "Your letter, dated August 4, 1886, was received at this consulate to-day. I will do all that is within my power to secure an early trial. I regret very much that you should have brought yourself in conflict with the Russian authorities on a question of religion. It is a subject on which they are very sensitive, and had I seen you, and known that the object of your journey was of a semi-religious character, I would have warned you that the Russian authorities deal very severely with any effort of this nature. I have written to the governor of Simferopol, and also to the American Minister at St. Petersburg,

asking that immediate attention be given to your case.*HSFM 262.5*

"T. F. Heenan."

On the following day I received a number of letters which our brethren had brought for me. These had been taken by the jailer and forwarded to Simferopol, to be examined at the office of the Procuror. Strangely enough, they were returned to us without having been opened, and I was now allowed to receive them. The next Sunday our brethren failed to come as usual, and for many days we knew nothing as to what was going on in the outside world. At first I had been allowed to go from time to time to the office, and write in my day-book, but this was now forbidden.*HSFM 263.1*

After some days I received the following letter from the American Minister at St. Petersburg: "Sir: The Consul General of the United States at this place has handed me your letter to him, and also a letter from Mr. B. L. Whitney. I have written to the Minister of Foreign Affairs, asking him to investigate your case, and to grant you quick relief. I fear that it will be found that the laws of Russia forbid any minister of a foreign denomination of Christians, from coming into Russia, and from teaching their distinctive views without special leave having been first granted therefor. I shall do all I can for your relief, but must say to you that the action of the foreign office is very slow.*HSFM 263.2*

"G. V. N. Lathrop."*HSFM 263.3*

We afterward learned that Mr. Lathrop not only wrote to the Minister of Foreign Affairs, but, in order to hasten the matter, went personally to the Russian authorities, and told them that I was a Christian, and not a Jew. Had it not been for such kindness on his part, we might have remained a much longer time in prison.*HSFM 263.4*

Sabbath, the 28th of August, we spent in specially seeking the Lord by fasting and prayer. That evening we received cheering letters from home, and from Brn. White and Whitney. These letters the jailer was so kind as to hand direct to me without sending them to Simferopol.*HSFM 263.5*

On Monday the Isprafnik came as usual to visit the prison, and chanced to notice on the wall in our room a little writing. When we entered the prison, it happened that we each had a long pencil and a short one. The long pencils were taken from us, but as we were not obliged to change our clothing, the short pencils had remained in our vest pockets. As Bro. Perk had noticed many characters scratched upon the wall, most of them not very handsome, he thought it would be well to put on something of a different character, and with his pencil had written in Russian the first part of each of the ten commandments. When the Isprafnik noticed this, he said that it was forbidden to write anything upon the walls, and the jailer at once ordered the turnkey to take Bro. Perk to the "carcer," or dark hole. The turnkey hastened to carry out

the order, but while Bro. Perk was putting on his boots, the Isprafnik interfered, and a terrible Russian scolding was substituted.*HSFM 263.6*

OUR RELEASE

On the 5th of September the Isprafnik gave us the first encouragement that I also might be released under bail, and again our brethren were permitted to talk with us a few moments. On the 8th it was announced that the Procuror, who is the highest law officer of the government, would visit the prison. Consequently everything that had the appearance of comfort had to be taken from our cell. Nothing but the bare bedsteads were left, and we had to exchange our coats for the prisoner's mantle. Soon this dreaded dignitary came, and to our great joy announced that the judge would set us free the next day, and tell us the conditions of our freedom. Shortly the jailer came and told us that, if liberated, we would not be allowed to receive our passports. The next morning we peered anxiously out of the corridor window to see the judge approach. He came in the afternoon, and several prisoners were set at liberty, but our door was locked, a thing which was now quite unusual.*HSFM 263.7*

When we were released for the usual evening walk, we again paced back and forth over the rough pavement, wondering what new surprise they had in store for us. In no other country have we seen drunkenness so common as in Russia. It is no strange sight to see men lie on the street so drunk that they cannot move. It seemed strange that the great number of men in this condition were regarded with such indifference. But then, whisky is regarded as a holy water, and men cross themselves before putting the bottle to their lips. As we passed the jailer's house, we could see and hear several men drinking and carousing. The jailer came out, so drunk he could hardly walk, and told us it would be several days before we could be set at liberty, but that if I would give him something, he would secure me my passport. Another man came out, more intoxicated than the jailer, and poured upon us a shower of curses.*HSFM 264.1*

The judge, who was a little more sober than the others, then came and for the first time gave us the assurance that we should not only be freed the next morning, but that we should have our passports. Our friends in America seem to have known for two weeks that our release had been secured through the intervention of the American Minister, but we were left in the greatest uncertainty as long as it was possible for them to keep the truth from us. How slowly this last night passed away.*HSFM 264.2*

Early in the morning we were called to the office, and a whole package of letters was handed to me,-letters that I had written, and that I supposed had been forwarded to my friends. Among them was a postal card to my wife, which the jailer had especially promised to forward without delay. Oh, what cruelty! Thirty days had passed, and not one line had been allowed to go to my wife or friends.*HSFM 264.3*

About seven o'clock we again passed through the main doorway, and were outside the prison walls. Oh, how sweet and precious the liberty seemed! But

lo, the turnkey was with us yet, and no passports were in our hands. We were marched over to the office of the judge, where I had to designate some place in Russia as my residence, with the understanding that I would notify them when I was to leave.*HSFM 264.4*

The judge said that the trial might be in three, six, or twelve months, or not at all, but he granted me liberty to leave Russia whenever I chose. They demanded a Russian copy of my passport. So I translated it into German, and Bro. Perk translated it from German into Russian, while he wrote out an exact copy.*HSFM 264.5*

The judge then returned our passports, and told us to hurry to Aibar, as our brethren from Japontschi had been called to appear there that day. He also instructed us to notify the brethren in Berdebulat that they need not appear the next day as had been appointed. From this we concluded that our release had been ordered by the higher authorities; for no one but the two sisters who were baptized had had a hearing, and the investigation of our case seemed to have but just begun. The whole management of our case was characteristic of the Russian manner of treating persons accused of any misdemeanor.*HSFM 265.1*

From the judge's office we returned to the prison, got our money and clothing, paid what we had promised for the scanty favors we had received, telegraphed the news of our release to the friends in Basle, and hiring the best rig we could find, an old one-horse lumber wagon, we went on our way rejoicing, twenty-five miles to Berdebulat, where our brethren were.*HSFM 265.2*

AMONG THE BRETHREN

Toward evening we reached our friends, and what a joyful meeting! They had been kept as much in uncertainty as to our future prospects as we had been, and our coming was entirely unexpected. It was Friday, and providentially the brethren, who were much scattered, and held their meetings sometimes in one village, and sometimes in another, had appointed the Sabbath meeting for this place. Soon our brethren who lived in Japontschi, came in from Aibar, where they had been waiting in vain all day to meet the official who was to examine them.*HSFM 265.3*

A little later, Bro. Oscar Roth came in from the post-office. He had come all the way from Switzerland to see what could be done for our relief. As my letters written from the prison had not been forwarded, our friends were left in entire ignorance as to our condition and prospects, and they had felt so anxious over the matter that Bro. Roth was sent to ascertain if possible what our prospects were, and to see if anything could be done for our release. He had learned at Odessa that we were soon to be released, but would have hastened on to Perekop on Friday, if our brethren had not urged him to stay with them so as to attend their meeting on the Sabbath, and go with them to Perekop on Sunday. He brought cheering news from my family and the brethren at Basle, besides many letters and a whole package of Reviews and Signs, the first I had seen for over ten weeks.*HSFM 265.4*

What a blessed privilege it was to be among brethren and friends again, and to have an opportunity to talk with them about the present truth. We held a long meeting that evening, and another on the Sabbath, perfecting the organization of the church and of the tract society. Several promised to be baptized and to unite with the church.*HSFM 265.5*

Evening after the Sabbath we went to Japontschi, where we met some brethren who had come thirty miles from the south, and had brought with them several persons who had embraced the truth since our imprisonment. This meeting we also regarded as providential, for no appointment had been made for it by the brethren. Our meeting, which began at nine o'clock, continued till near morning, and after a few hours of rest we again assembled. Several persons joined the church and the tract society, and others promised to be baptized at the first opportunity. All seemed anxious to dedicate themselves to the Lord, and they freely gave a tithe of their income for the advancement of his work. The brethren had worked day and night to get through with their harvesting early, that they might sell their grain to raise money for our bail; but while they lost some time in visiting us, and were obliged to sell their grain at the earliest opportunity, the Lord blessed them, and they found afterward that they had received more for their grain than those had who sold later.*HSFM 265.6*

Sunday afternoon I was invited to lead the Mennonite Baptist meeting, a thing

which they had never asked me to do before. During my absence from the place, many inquiries had been made as to whether I could not come and preach again, and now all seemed sorry that I could not remain longer. Several of those who had accused us expressed their regret for having done so. My imprisonment had only increased the interest, and the fact that I had been forbidden to preach created a great demand for our reading matter.*HSFM 266.1*

We held meetings in several other places, and everywhere found new ones accepting the truth. We also spent a day at Biten, the old home of our Milltown brethren. Here many are in good circumstances; but while they are piling up earthly riches, some are losing sight of the eternal riches which the true followers of Christ will soon possess.*HSFM 266.2*

September 15 we again reached Eupatoria. Though our campaign in the Crimea had in some respects been a hard one, yet we all felt to thank God for what had been accomplished. There are now about fifty keeping the Sabbath, peace and unity reign among the brethren, and new ones are accepting the truth. The prospects are favorable for the growth of the work if our brethren remain humble.*HSFM 266.3*

IN EASTERN RUSSIA

From Eupatoria we returned to Odessa, and during our stay made the acquaintance of the American Consul, who had shown much interest in our welfare. Notwithstanding the dangers we had already encountered, we decided that before returning to Switzerland Bro. Roth and I would visit some of the German colonies in Eastern Russia. Accompanied by Bro. Perk, we again embarked on the Black Sea, sailing eastward as far as the mouth of the Dnieper River. Going up the Dnieper, we spent the Sabbath at Cherson, an old fortified city, and after a pleasant trip of three days arrived in Alexandrov, from which place we continued our journey on the cars. Near Alexandrov was a Mennonite settlement, and all along the road we noticed their neat little villages.*HSFM 266.4*

At Wiesenfeld, the home of Bro. Perk, we spent two days. Though our stay was short, we found some interested ones, and regretted that we could not visit all the Sabbath-keepers in this section. As we proceeded on our journey, we found the country changing for the better. We noticed more timber, and there was more wood used in the construction of the buildings.*HSFM 266.5*

A journey of about fifteen hundred miles from Odessa brought us to Saratov, on the Volga. This city has upwards of a hundred thousand inhabitants, among them many Germans, who have two fine churches here. As Bro. Perk had friends in the city, we made our home with them during our stay.*HSFM 266.6*

No sooner had we arrived than we were informed that the Lutheran ministers, having learned from our papers of my intention to visit Saratov, were ready at the first opportunity to secure our arrest. But being thus forewarned, we were on our guard to give them no occasion against us.*HSFM 266.7*

We arrived in the city early Sunday morning, and in the forenoon I spoke by request to a select company of friends. In the afternoon we visited a family of Sabbath-keepers who live on the outskirts of the city. We were glad to find here a good earnest couple who were not only trying to keep God's commandments, but were doing all they could to spread the truth.*HSFM 267.1*

With these friends we ascended one of the hills which form a semicircular wall around the city, while the river Volga forms the front. We had a good view of the city and its many churches, of the great river, alive with steamers, and of the great plain across the river, stretching away toward the east. A few days' drive across this plain would bring us to Asia, the home of more than half the world's population. Already the truth has taken root in Saratov, this great outpost; who will carry it to the millions beyond? Oh, as in imagination we looked beyond the barriers, to this great dark continent with its eight hundred million souls, we could but say, "Truly, the world lies in darkness, and Satan is the prime ruler." But soon a better day will come, when righteousness shall prevail. May God help us to prize the light and to let it shine, that some may

yet be brought from darkness.*HSFM 267.2*

The next day we left Saratov, to visit Bro. Conrad Laubhan, from Kansas, with whom I had become acquainted in that State, and who with his family came here in May to labor among his friends. We went by steamer down the Volga, and had a pleasant trip, not only enjoying a view of some fine scenery, but finding much that was of interest on the steamer itself. Most of the steamers on the Volga are built in England, some being fitted up after the American style, and they are fast sailers. The Volga is navigable for over fifteen hundred miles, while there is a thousand miles of navigation on the Caspian Sea. There being no railroad that follows the river, it is the channel for all the commerce of the vast region drained by its tributaries, and of the countries bordering on the Caspian. The Volga is, in fact, the great eastern highway for all the travel from the interior of Asia to the principal centers of commerce in Russia, especially to Nijni-Novgorod, where, during the famous markets, from two to three hundred thousand persons gather.*HSFM 267.3*

Our steamer was well filled, not only with Russians, Tartars, Cossacks, and German colonists, but with Persians who were on their way home from Novgorod. These people occupied the whole of the lower deck. They had their carpets spread on the floor, and sat with crossed legs, some chatting in their peculiar tongue, others sipping tea from tiny china cups, while others were smoking tobacco. Their pipes were quite a peculiar and elaborate affair. On the floor stood an air-tight vessel containing water, and on this rested a large bowl with the tobacco, while a little tube passed from the pipe into the water. The smoking tube, which is very long and flexible, was inserted in the side of this vessel, and as the smoker drew out the air, the smoke was forced through the water, and thus, before it reached the smoker, was freed from some of its poisonous qualities.*HSFM 267.4*

On the boat we had an opportunity to see the Mohammedan worship. Toward evening, while we were sitting on the deck, a man approached the paddle-box, spread a handsomely ornamented shirt upon it, and taking off his shoes set them on two of the corners to hold them down, while he laid his comb on the opposite end. He then engaged in prayer, closing his eyes, and seeming to be lost to all around him. He stood while praying, but from time to time would kneel, and touch his forehead to the comb. When we afterward went below we found all the Persians chanting their prayers, some standing and some kneeling, some touching their heads to brazen rings instead of their combs.*HSFM 267.5*

Late in the evening we arrived at the Russian village of Tscherbakovka. From this place a road leads along a little creek, through a narrow valley, to a German village by the same name. There are about forty mills on the creek, and at one of these Bro. Laubhan resided with his brother. The night was very dark, the road muddy, and the neighborhood infested by robbers, but we fortunately met two German mill-boys, who conducted us safely to our

destination.*HSFM 268.1*

We were glad to meet our brother in this far eastern land, and we spent several days in counseling together, and visiting a few interested ones. When he came here, Bro. L. held a number of meetings, but was finally stopped by the elders of the Lutheran Church at the request of their pastor. He then extended his work to other places, but continued to visit the interested ones here. Many were convinced of the truth, several had begun to obey, and a number were investigating.*HSFM 268.2*

From this place we returned to Saratov, where we had a good meeting on the Sabbath. Had not these friends been so scattered, and our time so limited, we would have organized a church, but we hope that an organization will soon be effected. Toward evening we parted from the friends here, and Brn. Perk and Laubhan, with another brother who had that day kept his first Sabbath, accompanied us to the station. Bro. Perk had been three months with me. We had started out with high hopes, but how suddenly had they been overthrown. We had spent many a day together in painful uncertainty, only relieved as we sought consolation from above; but the Lord had been better to us than our fears. Now, after sharing joy and sorrow, we separated, he to continue to labor amidst perils and difficulties for the advancement of God's cause in Russia, I to return to preach the word to the millions in Germany and Switzerland.*HSFM 268.3*

MOSCOW

Next morning at Koslov Bro. Roth and I were obliged to separate, his return ticket taking him by the southern route, while I took the much shorter and quicker route by the way of Moscow. I arrived in Moscow Sunday night, and as my train was not to leave until Monday evening, I started out early in the morning to see some of the sights in this ancient capital of Russia. My first visit was to the Kremlin, a celebrated fortress in the heart of the city. On my way I noticed a fine carriage with six large black horses driving through the streets. As it passed, every one uncovered his head, bowed reverently, and crossed himself. It stopped beside a chapel, and the people, rich and poor, rushed up to it, some gentlemen and ladies even leaving their carriages. Drawing nearer, I saw in it two priests clad in rich garments, one holding a light and a large cross. The people kissed the cross, and the hands of the priests, and even the seams of their garments. It seemed very hard to tell to which they paid the most homage, to the cross or to the priests.*HSFM 268.4*

[Illustration] A View in Moscow.

A few steps farther brought me to the famous Red Square, where is the sacred place from which the emperors proclaimed their will to the people. Here stands the St. Basil cathedral, a very odd-looking structure, with its many different colors, and here is also the most noted gate of the Kremlin, that of the Redeemer. The picture of the Saviour which hangs over the entrance is regarded with great veneration by the Russians, those who approach it uncovering their heads while yet at a distance. As I forgot to do so, several shouted to me at once to take off my hat. Passing through the gate, I saw the tower of Ivan the Great, and on a granite pedestal at its base the king of bells, the largest in the world, a monster twenty-six feet high and sixty-seven feet in circumference, and weighing four hundred and thirty-two thousand pounds. It has fallen twice from the tower, first in 1706, and again in 1737; the last time a large piece was broken out.*HSFM 269.1*

As it was too early to ascend the tower, I visited some of the public edifices within this vast fortress; for the Kremlin is not one single building, but an immense pile of buildings surrounded by walls and battlements. I went first to the cathedral of St. Michael, which contains the tombs of the czars down to the time of Peter the Great; and afterward visited the beautiful Cathedral of the Annunciation, with its rich interior covered with gold and gems, its gilded roof and nine cupolas.*HSFM 269.2*

Then passing a number of monstrous cannon, I went through the arsenal, which contains a famous collection of arms, and many jeweled thrones and crowns and other historical relics. Here I saw the oldest golden crown, worn by Vladimir 1., 956-1015; also an imperial globe on which were eighty-nine rubies, twenty-three sapphires, fifty emeralds, thirty-seven pearls, and fifty-eight diamonds. Among the splendid robes and imperial regalia were those

worn by the present emperor and his wife at their coronation. As I viewed the vast collection, presenting the greatest treasures of this mighty empire, the finest spoils of Asia, and the choicest gifts of kings, and noticed how carefully they had to be guarded, many of the showcases being kept sealed, I thought of the words of Solomon: “I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces.... Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.”*HSFM 270.1*

The emperor being absent, I with other visitors was allowed to pass through the imperial palace with its grand reception halls and its multitude of rooms, some furnished in modern style, others after different ancient fashions. In every part of the palace there were chapels for worship, and many of the rooms were decorated with scenes from the Bible. In one portion of this vast building was the room where the synod has its sessions. I was glad when my wanderings were over, pitying rather than envying those who occupy these rooms from time to time.*HSFM 270.2*

As the sky was now clear, I ascended the great tower, to enjoy from its summit one of the most remarkable views in the world. Below was Moscow, with its seven hundred thousand inhabitants, the center of the national life of Russia, the place of the coronation of the czars, the commercial emporium of Central Russia and Western Asia, the “holy mother city,” in the creed of the people. Its thousand spires, domes, and minarets, with their diversity of shape and color, sparkled in the bright sunlight. There was the Kremlin, with its fine-public buildings, its rich cathedrals, and grand palace. There were the lofty walls of the Kremlin, forming a triangle nearly a mile in length, the battlements, the eighteen towers, the five gates, and the fine boulevards surrounding all. There was the river Moskva winding its way like a silvery thread through the city; the great bazaar with its thousand shops occupied by merchants trading with Siberia, China, Tartary, and almost all other portions of the world; the great mass of houses reaching to the hills beyond,-truly, it was a magnificent view. From its promiscuous mingling of palaces and huts, Moscow has been fitly described as being at once “beautiful and rich, grotesque and absurd, magnificent and mean.”*HSFM 270.3*

It seemed hard to leave such a sight, but the hours passed rapidly, and I had to hasten. Looking for a moment at a few of the thirty-four bells which this tower contains, some of them of enormous size, making a brief visit to the Church of the Assumption, where the emperors are crowned, and pausing for a glance at the great bazaar, I hastened to the train.*HSFM 270.4*

ACROSS THE BORDER

Next morning we were in Smolensk, an old fortified city noted for the victory gained here by Napoleon I. in 1812, by which his way was opened to Moscow. A twenty-four hours' ride brought us to Brest, an important railroad center. Just beyond it are some of the strongest fortifications of Russia. Here we entered ancient Poland, and instead of the Greek churches we now saw those of the Roman Catholics. The country became more thickly settled and better cultivated. About noon we reached Pragga, one of the suburbs of Warsaw. Passing many factories and some strong fortifications, we crossed the Vistula, getting a partial view of Warsaw, a city of four hundred thousand souls. Arriving at the main depot, we took our tickets on the fast train for Berlin. Warsaw disappeared from view, and by evening, Oct. 6, we had reached Alexandrow, the border station.*HSFM 271.1*

Here our passes had to be given up to the police for examination, and while they looked them over I went to a restaurant for supper, as I had had nothing to eat all day. Hardly had I commenced my meal when an officer called out some name; I listened-it was mine. For a moment I grew pale, wondering why I should be singled out among so many passengers, after all the care that I had taken to get my pass in order. Could it be that I was to be again arrested, when almost beyond danger? Once more he called, and this time more sharply. I arose and told him that I was the person. In a harsh tone he bade me follow him, and we entered a room where a number of officers were recording the passes of the passengers. There I was informed that the officials in Saratov had neglected to affix the stamp to my pass. I never paid thirty cents more cheerfully in my life. I went back to the restaurant, finished my supper, and then entered the German cars. A few moments later the officer returned our passes, the engine whistled, gave a few good puffs, and soon we crossed a little stream,-thank God, in Germany!*HSFM 271.2*

The Russian Mission has been opened. Not without cost, it is true. Dangers and difficulties are still in the way. Imprisonment and persecution threaten the laborer. The preacher is not at liberty to present the message. But as it is God's cause, who can hinder? As little as men could prevent the spread of the gospel in its earlier stages, or stay the progress of the Reformation, so little can this truth be held. Satan is fully aware that there is a vast field opened in Russia, and he uses every means to bar the entrance. But could the vail be lifted, we would see hundreds and thousands of Germans in Russia, yes, and Russians also, who are investigating the truths of the last message. Many are deeply convicted. Some begin to yield. About eighty are already obeying. Some of these begin to feel a burden to labor for others, and notwithstanding all the dangers, a few are nobly dedicating themselves to the work. All over this vast empire the believers are scattered, and through them the light circulates. It extends even to far-off Asia, and some there already know of present truth. The truth has found an entrance, the seed is firmly planted, and,

God giving the increase, it will undoubtedly grow and prosper, so that a number from this nation also may be among the 144,000.*HSFM 271.3*

TENT LABOR AND COLPORTER WORK

THE USE OF TENTS IN EUROPEAN FIELDS

AT the European Missionary Council of 1885, much thoughtful attention was given to the question as to whether the use of tents was practicable in the work in Europe. Efforts with tents had been twice made in England, and though the first effort had for various reasons been abandoned, the second, which had been carried on during the summer preceding this session of the Council, had met with encouraging success. After thorough discussion and mature deliberation, the Council recommended the procuring of an additional tent for England, and a tent each for Scandinavia, Germany, France, and Italy.*HSFM 272.1*

Some of the reasons which led to the adoption of this recommendation may be briefly stated as follows:-*HSFM 272.2*

1. The difficulty and expense of obtaining suitable places for holding public meetings. These difficulties exist in different degrees in the various localities where the work has been commenced, but in all these fields the situation leaves much to be desired in the way of public access to the people.*HSFM 272.3*

England is perhaps the most favorably situated in this respect of any of the European fields, but even there it is often impossible to obtain suitable halls for holding religious meetings,-halls which would give the right character to the work,-without large expense, and sometimes they cannot be obtained at any price. The class distinctions so prevalent there, are carried so far that there may be said to be almost a caste in halls. At least the character of the audiences depends largely on the class of halls which are secured, and those of the better class are high in price. In some localities also the halls are controlled by the clergy of the Church of England, who use their influence to oppose their being occupied to teach dissenting doctrines. It was the opinion of those who had labored with the tent during the summer of 1885, that the use of tents would successfully meet some of these difficulties in England, and prove in many cases a more practical and less expensive method of reaching the public than by holding meetings in halls.*HSFM 272.4*

In France it is often impossible to secure proper halls, from the fact that they do not exist. The policy of the French government in years past has been to prohibit large gatherings of the people, so there has been no demand for rooms for public assemblies. It is but a few years since the law was in force strictly forbidding the assembling of more than twenty persons for a meeting of any kind, except the religious meetings held in the regularly established temples for worship. For this reason, even though the laws are now more liberal, there is great difficulty in securing places large enough to convene a

large assembly. If the permission to use tents could be secured in this country, it would obviate, it was judged, a serious difficulty in reaching the masses.*HSFM 272.5*

In Germany, although halls can be secured, they are almost invariably connected with drinking establishments, so that their surroundings are not favorable for the holding of religious meetings. The rental of halls is usually expensive. The laws in Germany are more favorable to the protection of religious meetings than in most of the countries of Europe. Meetings in a tent would without doubt have the same protection as those held in halls, and so the most favorable opportunity would be provided for reaching the public.*HSFM 273.1*

In Scandinavia the spirit of religious liberty and toleration is much more prevalent than in the countries of Central Europe. The general customs of the people seem more in harmony with the freedom of our American institutions, especially in religious matters. But even here it is often difficult to find suitable places for meeting. In the cities, halls can be obtained; but in the smaller places they are not so readily found. It was thought that if tents could be used successfully in all these countries these obstacles which in many instances have proved a serious hindrance to the work might be by this means overcome.*HSFM 273.2*

2. Tent-meetings would furnish a better means of advertising our work, attracting the attention of the people, and bringing the laborers into direct association with those for whom they are laboring, than meetings held in halls. The novelty of using tents for religious meetings would serve to draw the people by arousing their curiosity. The experiment in England has shown that the people were willing to assist in contributing toward the expenses and support of those who were laboring for them, and by this means the laborers were brought into personal association with the people. In many cases this would be a great point gained, as it is very often difficult to break down the barriers which seem to exist between the common people and their religious teachers.*HSFM 273.3*

3. As regards the health of the laborer, tent work offers decided advantages over some other methods of work. In England open-air meetings are quite commonly held as a popular means of reaching the masses; but this method of labor involves serious risk to the speaker, whose vocal organs are severely strained in order to secure the attention of the people and to make himself heard. The tax upon the lungs and vocal organs is much less in speaking in a tent than in the open air. It is also very difficult to develop in this manner a definite interest among the people. The audiences in open-air meetings are made up more largely of a floating element, and are much more changeable than those which would attend the lectures held in tents.*HSFM 273.4*

The tent also furnishes a much more healthful location for the audience as well

as for the speaker, than the crowded, badly ventilated rooms and halls, which are the best locations obtainable for meetings in many of these countries.*HSFM 273.5*

These, and other reasons which might be named, seemed to furnish abundant reason for a thorough effort to test the question whether tents could be successfully used in these fields, and it will without doubt be of interest to the reader to learn something as to the success of the experiment during this first season.*HSFM 273.6*

The result of this trial has been in the main encouraging. It has been demonstrated in all these countries excepting Germany, where a tent has not been employed, that meetings of this kind can be held. In Italy the free protection of the authorities has been readily accorded, and no serious difficulty has been found in maintaining a good degree of order. The attendance has been, it is thought, much larger than it would have been in any hall that could have been secured; and while the results have not been as great as might have been desired, yet the effort has been as successful in this respect as those that have been carried on in the usual way.*HSFM 273.7*

At Nimes, France, there was at the outset serious disturbance in the meetings, and that, too, not from the lower class of roughs alone, but as well from the cultivated and gentlemanly appearing students of the schools. For a time these disturbances seemed to seriously threaten a failure of the effort. The authorities would promise no protection, as they claimed not to have the force to hold in check the disorderly elements. Special permission had to be secured from the authorities for the holding of each meeting, which of course involved much difficulty, and a perplexing loss of time. But by patience and perseverance and the blessing of God, these difficulties were all overcome, and during the last weeks the meetings were as quiet and orderly as those held in any place of worship. The authorities also consented after a time to grant a permission covering several weeks, and thus the effort was closed with no greater obstacle in the way than would be encountered in the most favorable locality.*HSFM 274.1*

This we consider very decided success, as in no country of Central Europe are there greater difficulties to be encountered, either in the restrictions of the government or the condition and spirit of the people, than in France.*HSFM 274.2*

Not only has there been a good attendance at the meetings, but, despite the unpropitious commencement, the results have been very gratifying. Seventeen persons have embraced the truth, and there is still a good interest to hear. Public Bible readings have been introduced, both in the tent and in private houses. The Bible readings held in the afternoon in the tent have often been nearly as largely attended as the preaching service.*HSFM 274.3*

In connection with this tent effort, thousands of copies of a tent journal have been distributed from house to house through the city. There is every reason to believe that this distribution has laid the foundation for a good work yet to be accomplished in the future, and that the real results of this effort are not to be estimated by the present apparent fruit.*HSFM 274.4*

When we take into consideration the special hindrances to public labor in France, which have already been referred to, it will be seen that the importance and bearing of the success of this first effort is not inconsiderable. To have demonstrated that a successful tent-meeting can be held in France, is really a great point gained. The prestige of this effort will doubtless have its influence in favor of future work of this kind in that country.*HSFM 274.5*

In Scandinavia the tent effort has proceeded much as it would have done in one of our American Conferences. No permission was required for the privilege of pitching the tent. Eld. O. A. Olsen, who has labored with the tent there in connection with other brethren, states that he has never witnessed a more cordial and hospitable feeling on the part of any people than was manifested by the citizens of Moss, from the very outset of their efforts there. He states also that he has never been able in any locality to present the truths of the message in a more direct manner or in a shorter period of time. The effort there being still in progress, it is impossible to speak definitely as to the final results, but from the present season's experience it would seem safe to assume that Scandinavia offers as good a field for labor with the tent as is to be found anywhere.*HSFM 274.6*

Although circumstances have prevented a tent effort in Germany during the present season, there seems to be no reasonable ground to suppose that this country will prove an unfavorable exception to those in which an effort has already been made. The laws are certainly more favorable than in France, while the general disposition of the people toward religion and public labor in its behalf cannot be otherwise than favorable to Germany.*HSFM 274.7*

In England the effort with the tent during the present season has not, perhaps, been quite so favorable as those of last year, and yet there has been nothing which would indicate any serious obstacle in the way of this kind of work. The climate of England, it is true, is unfavorable to the preservation of tents, as it is damp, with but a comparatively limited share of sunshine; but it is thought that with good care tents will last for a reasonable time even in this climate. The climate of France and Germany is in this respect peculiarly favorable, while that of Italy and Scandinavia is good.*HSFM 275.1*

In the matter of expense, these initial efforts with tents have been quite costly, more so than will be the case in the future. It cannot, however, be denied that work of this kind must always involve a heavy expense; but as compared with the expense of holding meetings in the usual manner, it is believed that the result will not be unfavorable to the use of tents in these fields.*HSFM 275.2*

As a whole, the efforts of the present season offer many reasons for encouragement.. A new step has been taken in the public presentation of the truth to the people of Europe. There still remains much to be done in the way of educating workers who shall be prepared to labor in connection with such efforts in such a manner as to make them most efficient and most successful. Without doubt very much yet remains to be learned by experience as to how to adapt this method of work to the conditions of the people so that the best results may be secured. But we fully believe that with increased experience this will be found a practical and efficient method of reaching the people, one which will yield results commensurate with the considerable expenditures demanded to carry it forward, and that by the blessing of God tent work will prove to be one of the successful methods of extending the proclamation of the present truth in Europe.
B. L. Whitney.*HSFM 275.3*

COLPORTER WORK IN EUROPE

THE work of proclaiming the third angel's message in the various countries of Europe, is a great work, and one attended with many difficulties. The solemn truths of the message relative to our present position in the world's history, and our present duty in regard to Sabbath reform, are even more unpopular here than in America, and as a rule the circumstances and surroundings of the people are such as to make it more difficult for them to obey the truth after they accept it. The older the country, the more completely do men seem to be hedged about with barriers against reforms of any character, and especially against any change in matters of religion.*HSFM 275.4*

As we study the progress of religious reformations in different parts of the world, we shall notice that usually those who live in new and growing countries are most ready to investigate new truths. Either they or their ancestors have sought the new country in hope of bettering their circumstances, or because they were dissatisfied with the old channels in which their lives had been running. In many cases the same impulses that led them to seek for improvement in their temporal matters, lead them to carefully investigate all that pertains to their spiritual welfare,, and to promptly accept and act upon whatever commends itself to their judgment. There is also a class that are so progressive as to become unstable. In the older countries, that which is ancient is venerated, and that which has stood for many generations without change, is most highly regarded. In religious matters this sentiment prevails to a marked degree. That a church has been established for many generations, that it was founded by men of wisdom and piety, that many good men have died in its communion, are regarded as the highest testimonials to its purity and authority. In theory these things are regarded as next in importance to the authority of the Scriptures, while in fact they are often accepted as superior to the Scriptures.*HSFM 275.5*

Under such circumstances it is very difficult to make rapid progress in the teaching of the weighty truths of the third angel's message; truths which are startling for their antagonism with the ancient and popular traditions that have been accepted as truth for centuries; truths that cannot be accepted without the sacrifice of many social ties and financial interests, and which present frequent crosses and tests of fidelity. But this is the character of the truths that must be proclaimed to every nation, kindred, and people, to prove who are willing to obey God regardless of the trials that will come upon them, and thus to purify and prepare a people for the coming of their Lord.*HSFM 276.1*

We need not expect that the people will flock in eager crowds to hear the preaching of this message, we cannot look for them to seek out the teacher of unpopular doctrines, or to attend the meetings of our missionaries, till their attention has been called to the importance of the doctrines under consideration, and to the fact that the Scriptures are the only true authority on

these matters.*HSFM 276.2*

If our efforts to advance the knowledge of Bible truths shall be attended with the highest success in the various countries of Europe, we must have a large number of laborers who will visit the people at their homes, find them in the fields, or meet them as they come from their workshops, who will speak to them a few earnest words, and place in their hands those publications that will direct their minds to the Scriptures that point out the time in which we live, and show the reforms that are required of the people of this generation. Minds once aroused in this way are ready to listen to the preaching of the message. In the great Reformation of the sixteenth century a large share of the work of arousing the people to the necessity of reform, and of teaching the true doctrines, was done by the circulation of pamphlets and tracts, and it is plainly to be seen that the same means must be largely depended upon for the spread of the truths of the third angel's message.*HSFM 276.3*

Let us notice what has been done in our different missions, and this will give us a clue to what may be accomplished when a larger number of trained workers shall enter the field. In England quite a number of young women have entered the field as colporters, and their success, considering their experience in the work, is very encouraging. They go from house to house, laboring mostly among the women, whose husbands are away at their work. They sell papers, tracts, and pamphlets. The most common method of operation is for two to go together to one of the larger towns, and after engaging room and board in a private family, they set out upon their canvass. They take a good supply of the latest number of *Present Truth*, and a few tracts, such as "The Second Advent" and "The Sufferings of Christ," and go from house to house offering the paper first, and afterward the tracts. They canvass in this way as much of the town as they can until another number of the paper is issued. Then they begin where they did at first, and go over the ground again. On this second visit they usually sell a smaller number of papers, and a larger number of tracts and pamphlets. Some of those who purchased the first paper will refuse to buy a second, while others who have become interested in the paper will not only buy another, but will express their opinion with reference to the teachings of the one they have read. This opens the way for the introduction of other tracts and pamphlets, and frequently for the sale of larger books. It also opens an unlimited field for the holding of Bible readings.*HSFM 276.4*

Up to the present time the young men who have engaged in this work have not been quite so successful, and as they are usually accustomed to larger wages, it is more difficult for them to engage in this kind of work. A few of our brethren who are stationed at the great sea-ports and are furnished with a quantity of tracts and periodicals to be placed on the ships, have become quite successful in selling our books and pamphlets to the sailors and officers of these ships, and there is a fair prospect that with skillful economy and increased experience they may be able to support themselves in this way. The

method of canvassing employed in the United States is but little practiced in England, and has not yet been carried to success by any of our brethren. We have no doubt that it can be in some localities when we shall have experienced workers, and books which shall correspond in price and style to the popular editions published in England. One of the principal obstacles to be met in this branch of the work is the fact that the wealthier classes are somewhat difficult to approach.*HSFM 277.1*

What seems to be most needed for the development of the different branches of this work in England, is, that a city mission training school be established, where those faithful young people who are now engaged in the colporter work may receive a more thorough course of instruction, and may work in connection with persons of experience, thus becoming fitted to do still better work than they have done in the past; that a few experienced Bible workers be sent to this field, to assist in the work of the city mission school, and to go with the Bible workers here who may enter the field, in following up the interest raised by the work of the colporters; and that some successful canvassers who have gained a thorough experience in the work, shall come and make a study of the situation, and develop by experiments in various places what can be done in England in this line of work. Besides this, it seems necessary to the best success of the work, that several of our most popular books and pamphlets, as well as many of our tracts, shall be published in England in a style and at prices that will compare favorably with English publications. The few efforts that have been made to illustrate our papers and tracts, have met with marked success. The colporters say that they can sell twice as many copies of those tracts that are illustrated as of those that are not.*HSFM 277.2*

In Scandinavia the situation is quite-different. So far as the difficulty of getting at the people is concerned, it is much the same here as in America. In the cities, and wherever the people are well-to-do, the work goes forward much the same as it does there. Here as elsewhere the cities are hard places to work in, unless the canvasser or colporter has much skill and experience, and for this reason our colporters have worked mostly in the country. There the largest part of the people are very poor, and are trained to the closest economy. Very few feel able to buy more than a few small tracts or the least expensive pamphlets, but as a rule they treat the colporter kindly, and if he is gentlemanly, and wins their confidence, he can lodge and board with them at a very trifling expense.*HSFM 277.3*

Very early in the history of this mission, Eld. Matteson saw the importance of the colporter work, and the necessity of having a good assortment of books for this use. Therefore he devoted his best energies to the preparation of books on the various points of present truth, in such a form as would be most salable. Having some experience in the printing business, and being able to write in the language in which the books were to be printed, he was able to push this work forward as fast as the limited means at command would permit.

His energy and faith in the enterprise inspired courage in others, and for a number of years several men have been constantly in the field. The above circumstance, with the fact that our Scandinavian colporters have been thoroughly schooled in economy and industry, working early and late, and contriving every possible way to save expense, has enabled them to make their work almost entirely self-supporting.*HSFM 277.4*

In Scandinavia, as in England, a city mission is needed, where persons can be trained in the best methods of colportage in the cities, and in the work of holding Bible readings. There seems to be no part of Europe where the work done by colporters shows greater results than in Scandinavia, nor where the canvassing work promises to be more successful. “The Life of Christ,” issued in parts and illustrated, is having a rapid sale in both Danish and Swedish.*HSFM 278.1*

Within the limits of the Central European Mission, there are so many countries, with such widely differing circumstances, that it is difficult to describe the situation. As a rule, the nearer we get to Rome, the greater are the difficulties in the way of selling publications, and the less favorable are the prospects for the canvasser and colporter to make a living from their commissions. In the more southern countries there is less interest in religious books than in England and Scandinavia, and an absence of that hospitality that is such a help to the colporter in Scandinavia; and the fact that tracts furnished by the missionary societies of England and America have been so freely distributed in these countries, materially hinders the sale of religious books.*HSFM 278.2*

The fact that those having the burden of the publishing work in this mission have not had a thorough knowledge of the languages in which the books were to be printed, and that all their work must be submitted to the tedious process of translation, has greatly delayed the publication of pamphlets and large books, the printing of the journals and a few tracts being all that they had time to edit, and all that the office had capacity to publish until the new building was completed. During the last year, considerable progress has been made, in the translation and printing of some of our larger books, such as “The History of the Sabbath,” “The Life of Christ,” and similar works, and we expect soon to see a good assortment of our most important books issued in both German and French.*HSFM 278.3*

In Switzerland, where our brethren are the most numerous, the colporter is required to pay such a heavy license as almost to forbid this kind of work. But a commissioner whose license costs but a few francs a quarter, can sell books on about the same plan as is adopted by our canvassers in America. The experience of Bro. Keller in Zurich, and that of Bro. A. Vuilleumier and others in French Switzerland, show that there are times when good lists of subscribers may be obtained for both the French and the German paper. But unbounded energy is required to make this work a financial success.*HSFM 278.4*

In France and Italy the colporter's license is not very expensive. But for reasons mentioned above, small tracts do not meet a ready sale. The journals may be sold at a low price, but the people are slow to give their subscription for any length of time. The price looks large, and who knows but they will tire of the paper before the subscription has expired? In these countries, small pamphlets, with one or two illustrations, seem to meet with the most favor, and in some localities a colporter can do a lively business if he has a good supply of these. It appears to us at this time that the most profitable way of working in these countries is for the laborer to become acquainted with the people by colporter work, and then by holding Bible readings to follow up any interest that may be aroused.*HSFM 278.5*

In Germany we have never given colporter work a fair trial. Until within a few months, we have had neither books nor laborers. Now we have the books, but where are the laborers? The colporters of other societies do good work in Germany, and are really successful. Among the Germans in Russia the work has just begun, and although there are many obstacles to be met in this field, and some risks to be run, there seems to be a people there who are hungry for the truth, and who will obey the truth at all hazards when they understand what it is. There are a few faithful men in Russia engaged in this work. In Russia, as in Scandinavia, a large number of the people are very poor, but there is the same spirit of hospitality, and the colporter can live among them at very small expense.*HSFM 279.1*

So far as tried, the work of holding Bible readings appears to be quite as successful in all these countries as it is in America. In England, in Scandinavia, in France, in Switzerland, and in Russia, wherever adopted, the Bible readings are highly appreciated, and have proved a marked success. In the course of the meetings lately held in Nîmes, France, the Bible readings were almost as largely attended as the regular preaching services, although held many times in the middle of the day. In Russia, where the risks are so great to any one who shall preach or proselyte, this seems to be the most promising means of assisting the people to find out what the Bible teaches.*HSFM 279.2*

In Central Europe, as well as in England and Scandinavia, some of the most urgent wants of the cause are, a city mission which may serve as a training school for colporters and Bible workers; a few experienced canvassers who understand the European languages to come and help to set this branch of the work in successful operation in the various countries; and several persons who have had experience in colportage and Bible work, to enter each of the great fields that are waiting for laborers, and to work with those laborers of less experience who may be raised up here to engage in the work.*HSFM 279.3*

Who are there among our German, French, and Scandinavian Sabbath-keepers in America, men and women of stability and experience, who desire to do something in the great work of reform, and who have a burden for the

people of their own nationality? Who are there among the young and strong that are willing to labor in difficult fields, and to sacrifice ease and comfort for the work of the Master? Is there not in some of these fields a work for you? If you desire to be laborers in these countries, begin the work of preparation without delay. Foreign missions need persons of experience, those who have learned how to work under varied circumstances, and have proved their faithfulness and ability, persons who can bear hardship like good soldiers, and who know how to economize time and means.*HSFM 279.4*

Are there not many who might become useful laborers in these fields if they would thoroughly prepare themselves for the work? Are there not many who will at once enter the field as colporters among their people in America, or who will join some of our city missions, and there gain an experience that will enable them to be both helpers in the work and teachers of, others in these various fields of Europe? The field indeed is very wide, and the time to labor is short, and at this eleventh hour in the day, the Master of the vineyard is saying to those who are standing in the market-place, “Go ye also into the vineyard, and whatsoever is right, that shall ye receive.”*HSFM 279.5*

W. C. White.

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